\$.300 PER YEAR IN AD¥ANCE.

Bruth wears no mash, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

SINGLE-COPIES EIGHT CENTS-

CHICAGO, APRIL 2: 1870

VOL. VIII.—NO. 2.*

Ziterary Department

BY J. L. S. human vision but dimly se

It is thus that we poor mortals, Must forever suffer here. While our minds are kept in darkness, With library spectre lear. th light and knowledge spreading till soon more clearly see, trightful forms that haunt us, the darkness disappear.

WASHINGTON IRVING.

Visit to Henry Clay-Interesting Pa

NTITLED "STRANGE -BY A CLAIRVOYANT.

Having recovered my health after a sojurn of two weeks amid the charming scenery of Mount Rosalia, or the "Rose colored Mount," I set forth one morning, accompanied by a competent guide, to visit the home of my'friend, Henry Clay. The morning was uncommonly fine, even for the sweet Land of the Biest, and the fragrance from the roses blooming upon the lill-side was 'slavly intostating.

Our phaeton was a small, swan-shaped carriage, ornamented with golden designs, and propelled by a galvanic battery in the graceful swan-head, which at my request tooks the place of the optimary steed.

This was, to me, an exceedingly novel mode

head, which at my request, tour-me pro-quinary steed.

Was, to me, an exceedingly novel mode
vel, which my short sojurn in the Spirit
d had prevented me from before enjoying,
glided over the electric ground, with the
of lighting and abnowth harmony of mutuerrous apparaisan charble, and adorned on
ride with the most rare and beautiful forms
were and ason we peased gay cayrid had power the composition of the power was a displaying and smooth not be read over which we folled was a distribute as perian marble, and adorned on the side with the most rare and beautiful forms foliage; ever and anon we passed gay cavicades and bands of spirits, who were evidently, om their festal rarments, and the bright emastions which they diffused through the air, sound for some harmonial gathering on one of the numerous islands which dot the sparking was well as the point from whence I computation, was the point from whence I computation, was

Washingtonla, so named after George bington.

e distance from the point from whence it of, according to earth's computation, was one hundred miles; but though I desired uide to move onward as lowly as possible, Imight enjoy the prospect before me, we hed our desination in less than an boar leaf received an invitation from Henry Clay at him on this or casion, as he had called toer some choice friends to give him welcome; although I knew I was expected, my surecannot be described upon beholding the cannot be described upon beholding the illed with bevies of beautiful ladies, like rational flatter of flowers, to receive me. Thus and flatter of flowers, to receive me. Thus ounded and escorted, I was borne to the no-space (for such it may justly be termed) of Y Clay.

sculiar flowering tree, whose green leaves yellow blossoms of gossamer texture, resenta-tive fine mists of a summer morning. Ter-nating, this avenue was the main entrance, nounted by the grand dome of the edifice. In rear of this rotunds, extending on either side, eared the main building, 'ming, turret, on we, like a stupendhous mountain of alabaster ming as with soft moon light' in the clear mer air.

sir. essenced by accending a stair case com-positively board steps. And here pause, before recounting my inter-tit the celebrated statemen, to describe the celebrated statemen, to describe the particular of the celebrated statement of the particular of the particular of the formed of delicate cerulean bine genna, is contra surge. If he a foundation surveyed, but which I atterward nore comepletely. The Boar of this formed of delicate certican bine gena centre sprang, like a fountain, a most representation of a flowering plant re-the lotus, composed of precious and tonce. The green leaves forming the of transparent emreald, and the white surmounted the atem, blossomed out an any crystal. The yellow centre, ding to the justile, formed a divan-tiful ornament-was intended for the he done, which was evern! fun-igh, was open so, the summer sky, yell in tiers graduated one above the slower tier was filled with palatings the progress of America

ing this was a gallery of small-compariments, each bing with silver and gold cauze drapery; and similar in construction to the boxes of a theatre; These opened into balls or alloys lending 20 private appariments connecting with the main building. Above these boxes were placed artistically carred animals, representing the native beasts of America. Above these again, appeared groups in marble, of the fruits of the country.

country.

No sconer had I entered the building which I have described, than a speculiar rushing sound like distant music reaches my ear; on litting my eyes in the solitoches of the sound, I briefled freezonding prompt the six the majoratic oral distant music reaches my ear; on litting my eyes in the solitoches of the sound, I briefled freezonding prompt the six the majoratic oral distance of the solitoches of the solitoche

As he ceased speaking, a shower of sound, like the music from the ringing of inaumerable crystal bells, filled the air. Accompanying this, and apparently descending from the culting, a soft light of arressatic odor diffical fixed from the apparency of a shinking disk of amber and pearl, revolving rapidly in its discount till. is reached the congregated party. This magic circle (which Thomas Hood who was present, inactincisy termide the "wheel of fortune") was supplied with refreshments truly supernal. Here were fruits of most orilliant dyes; some of soft pulpy fissh, and others of the consistency of honey; some more transpearwat than the diamonds. parent than the diamonds vanial, seemingly intended de of hunger. Here were ng foam and cloud, whose

best, and told him playfully that Televized to inwalgate the payteries of this wonder ful palace.

He guide he caties of and in company with a
few friends, we commenced our explorations. I
inquired as to the construction of the table from
which he bad just arisen, so superfor to the combearone ones of earth. It is a very simple
contrivance, he smilingly remarked. "You observe inserted in these columns, cramented
with leaves, which support the ceiling, an electric
with leaves, which support the ceiling, an electric
with the upper sallery. Here, said he, prioling to
one of the leafy cramments, "you perceive the
means of the communication. Undervet hy
you, our gracious host touched, one of the leafy
come of the leafy cramments, "you perceive the
means of the communication. Undervet hy
you, our gracious host touched, one of these
the communication. Undervet hy
you, our gracious host touched, one of these
the communication. Undervet hy
you, our gracious host touched, one of these
the leafy cramments, "you perceive the
means of the amounted to his servants his desire
for refreshments." "Servants" a kelsimed I.
"How singular! I little spoposed, from the religious teachings I had received, that there woull be
mentals in beaven!"

"Thee has a poor memory, "remarked William
Penn, with a bright smile, "DI! not the Bible
teach thee that there was an upper and a lower
start? These servants are compared mostly of
those who were held in slavery on cartle and
who desire to receive instruction that they may
progress in the spheres. They are willing as issaid; giving tout they may receive in return.
If thee di-like the term 'servant,' the may use
the term 'irrend,' lor they are reined and on
workers. Through those doors in the gallery,
they bring the refreshments which they gadler
from the handing are they are they are
the true of the prions of earth cannot compare with the
life of erloyment and freedom led by those
whom I have termed 'servants."

I here took the opportunity to ask Franklin If it
was necessary, in comm

galleries, its boudoirs, libraries, and peerles gardens, I will speak at some future time.

The Beautiful Lady.

BY HUDSON TUTTLE.

There was a little girl whose name was Helena, but because that name was toolong for a pet, she was called Ella, and whe her father, Ell. She was say ever old, with faxen curis and blue eyes, and cheeks flushed with sunset.

"You are not much of a girl," said her father to her one day, as they sat on a wide seat under a girl, and the older day I was the best girl in the world."

"That may be, but bring me some daudelion sems, solt and curl them, they will make as nice curls as yours, and just the color,—bring me two blue bells,—they are for eys,—and two red roses for cheeks, and I will have another girl in not time.

"Your girl will not walk?"

"Your girl cannot talk?"

"Your girl cannot talk?"

"You did not until you were two years old."

"So, so, muscel Els in astonishment.

"So, if you take those flowers and carry them a year they will run alone?"

"You said I did."

"You are not the flowers, unless the angels culled ros, fillies and saphocels in the heaverly mendows."

"Papa ?" exclaimed Ella, "whole we have been talking, a great black caterpillar has been climbing the tree. He was a farce tellow. I thought him a bear at first. He looked like a muff with head at one end, and clubs for leet at one side."

"Then caterpillars feed on the herbage, and ascend the trees to build them a house for winter."

"There he is now,—see! in the tip-lop! Hecalette to have an arry place where he can see the country.

"Oh, papa," exclaimed Ella, spatting her hands. "The great black fellow changed into a beautiful lady and flew away. There she goes hands."

"There he is now,—see! in the procure that caterpillar and keep him until he flies sway."

"I guess so. I saw a caterpillar go up, and a bird ity out of the tree!"

"Ha! ha!" laughed her father, "and that was the fair lady?! cannot have my little Ell ever whisper a lie, so I shall have to procure that caterpillar and keep him until he flies way?

"I guess so," said Ella, greatly composed. "I guess so its, so it so it for a play house."

"A with a subset of the paper hands i

ce called reasons was collected with the collected

its wings. They immediately dried, and became beautifully glossy. It waved them several times as if to try their strength. They were black as night, shibing as steel, with delicate white and, vellow spots. How they fisshed in the sun. When Elisa father raised the window, the warm breeze came romping in from the roses, and touched the wings of the butterly. It instantly become active, and slowly circling round the parlor, seemed wafter rather than to By out of the window. They stood and watched it siping first nectar from a May Rose. How daintily it touched the bluebing leaves, as though it said, "oh rose, give a spirit along of metal" Them far away it flew like a leaf on the wind, and her father said, "Soe, E.a., there thes your beautiful lady."

The black bear, fed on coarse herbage, the bifted dock and acid weed, but it was only to gather strength and power. Then it burst through all restraint, becomes a winged aptrit of the air."

tion by Mrs. Cora L. V. Tappen at a Circle,

And to y
As the de
Bringing flows,
And mustel from,
Where we your factor,
Where we your factor,
And when you think then
They towermal closer be.
To watch you get think then
The flower of their bonne life,
To strew then where you y
So when you need some know
Of that which life beyond,
And eyes as soft and found
and filled with tender mean
Shall gave into your soul
Virtle at host revealing,
And eyes as soft and found
the same of the soul of the soul of the same of the sam

BY J. W. PEELPS.

I have recently examined some geological spec-mens from Lake Michigan, near Green Bay. I am formed they were taken from a ledge of rock in wenty fathoms of water, and about five miles rom shore, where dishermen find their game in he month of October. They consist of the most serfect cellular crystalized coral, the most beauti-ul ameriment layer aw. and numerous abells of

na Hardinge's Lectures in Wash

From the Banner of Light.

Mrs. Hardings is creating a great sersation in Washington, where she lectured during the month of February. At the close of her engagement she received a sofe signed by Senater N. P. Banks and other members of Congress, which read as follows:

"WASHINGTON, D. C., March 1, 1870.

ience.

If perfectly agreeable to you, we would suggest as the theme of such discourse: America, the Land of the Free, and America under the Anathemas of the Ecumenical Council."

In response to the above request, she gave an address on Thursday evening, March 31, in the New Masonic Temple. Nowthistanding the foul weather and a large admission fee, the hall was crowded to excess. The entire proceeds were given to the First Seciety of Spiritualists. "The Daily Chronicle turnishes the following synops"s of her discourse

was crowded to excess. The entire proceeds were-given to the Eirs Seciety of Spiritualists.

The Daily Chronicle furnishes the following synops's of her discourse

"The great fame as an orator of unusual brilliancy and power sustained by Mrs. Emma Hardinge attracted an immense audique to Masonic Hall last evening. Her subject—"America, the land of the Free, and America under the Anathemas of the Ecumenical Council!"—was handled with masterly historical ability. She rapidly sketched the chapacter of the American soll, climate and soenery, the character of Americans as a cosmopolitan race, and as one prophetic of a better civilization. Has then spoke of the condition of Europe, remarking, among other things, that in the city of London there are nightly sketched the chapacter of the American land, out of 's three million peoplation, one actually starves to death every of year. In vite the destitution of each every of year. In when the destitution of each every of year in which the control of the present time, and, in altuding to the late war and to the great martyrdom of Lincoln, drov sears even from eyes unused to weep, Approaching the religious portion of her lecture, she told in graphic language how Columbus entered upon the disovery of America and the jears, ridicale and denunciations of priestly power, but, with God for his captunation for his chart, America was discovered, and from the first it was dedicated to the spirit of religious freedom.

Referring to the signers of the Declaration of Independence, she said they performed that activity the rope around their nocks as traitors, if they failed, or with wreathes of immortal glory round their brows as patriots if they succeeded. The Pope might now attempt to abridge religious freedom, but he would be no more successful than George III was, in trying to abridge civil ilberty. She maintained with great force that Europe was helpless in the hands of the Pope, and utterly unable to oppose his power and pretensions. If he had not a single support or in America,

H. F. Gardner, now in Washington, will be read with interest:

JENNESS HOUSE.

Washington, J. C., March 534, 1870.

**EDITORS BANNER OF LOUIZ-LIST SUNDAY I had the pleasure of listening to the morning lecture of Mrs. Eama Hardinge, before the Spirinalits of this city. Her subject was "The Individuality of man," which she treated in her usual elequent, logical and convincing manner. Although the day was very strony, the hall was filled with an affective and appreciative audience, who, at the close, judging by the remarks I heard universally expressed, left themselves well repaid for facing the strong frain to listen to the inspired elequence of this most cursest advocate of our beautiful, heaven born philosophy.

dvocate of our beautiful; neaven born philoso-On Sandav evening she closed her month's en-agement with the Sockity holding meetings in larmonial Hall. After the lecture, the Chair-nas, Dr. Mayhew, announced that she would, y request of several prominent members of oth tiouses of Congress and others, lecture dar-ing the week in a more commodition hall, while monuncement was recuived with great appliance. The source of the several prominent is a several to be a several prominent with the several beroourse of Lectures, and also stating that: ber oourse of Lectures, and also stating that:

r recopy on pots continents anything I.
And here let no express the sope
Hardinge may be greeted on her next
he "Hab" with an audience that shall
the Hall to its fallest capacity.
Yours for Truth and Hight,

By invitation of the First Society of Progressive Spiritusiats in this city, our dear sixer, Emma Hardinge, has been supplying our desk. She arose upon the mental horizon of our citizens like a sun of wisdom, and has capitizated the minds of all her hearers. Twice each Sunday, and on two Wednesday sevening, she has broken to us the bread of immortality. Surely for grandure and sublimity she may be called the lastan of the New Dispensation. Her audiences have been large, and highly appreciative. Honorable Scentors, Representatives and Judges came and sat with us at her feet. On some occasions her subjects were chosen by committees, and a series of critical questions bearing on the theme of her discourses were permitted after the lecture &che evening, all of which were an swered with a clearness, power and cliquence exceedingly astounding to those who had not yet learned the fact that (as of old) and inspiring spirit could give uterance to his thoughts turough the lips of mortals.

Washington will not soon fryget, the visit of Sister Hardinge. I feel that the has done a great work among us, and I hope that spiritualism will now take the much higher stand, and Spiritualists will exert; a greater minence overthe public mind, by striving after more extended usefulness, purer lives, whier charity, and greater unity and harmony than in times that are past. At the close of her last Sunday lecture, a large audience being present, it was unanimously.

Browners. That he members of this congregation desire to express the profound antifaction they have experienced in librania; to the suthine and beautiful lectures the surface of the ruthine and beautiful lectures the surface of the ruthine and beautiful lectures and control of certain Senan laracting of design for min intention of certain Senan laracting of design for min visitation of certain Senan laracting of design for min visitation of certain Senan laracting of design for min visitation of certain Senan laracting of design for min visitation of certain Senan laracting

sie to express the protound satisfaction they have experienced in liferaing to the subtime and beautiful tectures delivered by Mr. Emma Hardinge during her mitstional to the subtime and beautiful tectures delivered by Mr. Emma Hardinge during her mitstional to the subtime and the subtime and

the honor to that lady our more graphene the joy arising from a consciousness of devotion to the cause she loves. And that the dear angels may ever guide, guard'and bless her, is the earnest desire of, Yours for Truth and Humanity, John Mayhew. Pres.

Original Essays.

PHENOMENAL.

Spirit Pictures Upon Tin.

Spirit Fictures Upon Tin.

BY W. B. PARNESTOCK

Has it peer occurred to you that the spirit pictures described by Mr. Wm. H. Wandell, are the result of clairvoyance, and that the "mind's eye" of those who look at the polished surface of tin, etc., enter the sommambulic condition—upon the same principle that it does when looking intentity or steadily at anything—as is the case with those who look upon what is called an "early glass," or the German "Eaud Speigle."

Looking steadily at anything until the eye becomes weary, will generally induce the sommambulic condition, and then they can see spirits in the dark, or upon opsque bodies, as well as upon those that are polished.

In Mr. Wandell's statement of what he considered

et."

Doce this not show that certain persons who are
callive do not see as soon as others, and perhaps,

Does this not show that ceriain persons who cre
positive do not see as soon as others, and perhaps,
not at all?

From what is stated in his remarks, the most
essential conditions seem to be, quiet, and looking
steadily at the object.

Now, the fact that considerable time is necesmay before these pictures are seen, even by mediums, and that they, the same that into the somanbuilc condition before any one can see these pictures, and that those who can not let the eye fail
into that condition, from whatever cause, can not
see any thing?

His remarks also, about the necessity of first
"magnetizing the plate before anything can be
done anything?

His remarks are behind the times. There
can be no doubt that the reverse is their," shows
how far such remarks are behind the times. There
can be no doubt that the reverse is the case, and
that the eye, by looking, enters the somnambuilc
condition, and is then enabled to see clairvoyasily,
and can see spirits, like any other ciairvoyant.

The fact, too, that this sommon thing in many
parts of the world, and by many persons even in
a mirror, a basin of water, or a "bowl of molassee," and can look into the earth, diagnose disease,
or see spirits at will, as any clairvoyant can, is no
they riskiples of clearmindedenses.

If, therefore, the eye of any one, while in a nat-

This is the title of a volume recently issued by Lee & Shepard, of Boston, by an author who is too modest or too icarful to have his name appear in

remarks made by some persons in conventions, which he classes as the authoritative uterances of shritualists, he continues:

"This is the temper they show and the politics they publish. But more than this, leading Spiritualists field at liberty to perjure themselves in courts of justice, defy the judge on the bench, laugh at the jury in the tox, and violate the amost-solemn compacts and agreements, at the direction of a jungdium. They shirm that the claims of the State's are superceded by Spiritualist of the State's are superceded by Spiritualist of America as traitors? Do they not declare themselves in waiting to imaginate a form of treason, more deadly than that of the Southern cotton oligarchy? Had they they have been shall always the same state of the State

erate in it

strong these of united successful sequences of all this rester of all this rest erray of imaginary horrors, and as might be expected, arrives at the sage conclusion that the old devil himself, the foorth, and to the cleage, the most important person in the Trinity, is at the bottom, the instigator of the whole "corrupt brood."

classion that has one derin manners are reason in the to the clergy, the most important person in the Trinity, is at the bottom, the instigator of the Trinity, is at the bottom, the instigator of the Trinity, is at the bottom, the instigator of the He informs his readers that the terrible displays of demoniacal possession which are recorded in the New Tostement, occurred just before and during the time of Christ; that the period of Germas witcheraft arose just before the age of Luther, resulting in the execution of one hundred thousand persons; that witcheraft, or Spiritualism is England made its appearance just prior to the great revival of the december of the execution of the december of the

solved by the execution of thirty, the solved by the execution of thirty and she withour six, which is so received a scientific solving in the marty? Same, Spiritualism, await a scientific explanation, does it not, Mr. Creed Ho, and you propose to furnish it atter this manner—as stated above,—"if persisted to, should it not be putalshed by the enactment and enforcement of vigorous and wholesome laws?"
Yes, this is the solution, and if he and such like him had the power to day, as in the other periods to which he reiers, have we not reason to suppose the rack and the stake would again be brought into requisition, and the some hundred thousand German and thirty thouse Kaglish martyrs who suffered death for witchessic or spiritualism then, might be far asceeded now in America. Scientific

not amenatic to measure attors.

But I will close this lengthy review by giving Creed Hos* parting kick at Spiritualism internat, a the chapter from which the foregoing quotations or taken. He says:

"So far as there is snything supernature! in Spir-minism," as an trace the system, home to its

h isdy in Leavenworth, Kamma, has written a town in Missouri that she is "lectorin the influence and duties of symmen," and tild like lo "lector for the benefit of the individual in a town for \$50, or one-half, at fifty comis a

KANSAS.

DEER JOURNAL: - During the past week, we, citizens of the praire, have (to borrow an expression from out, orthodox brethers) been enjoying a cason of the most refreshing rerival. That access the control of the contro

proved uses of casted constituently of our little burgsh padde down.

Although the weather has been the most inclement of the season, her icctures have been attended by prowded audiences, and she has held them in speli-bound ellence (awing an occasional boart of ap-plause), or perhaps, more properly, by the logical societions and almost self-evedent traths, that

building, "America Hail," which was soon filled to its utmost capacity.

We have during the most of our life been in the habit of forning one of, and frequently addressing large audiences, andyet we have never witnessed 'He same degree of intense interest. that was muthlessed the same degree of intense interest that was muthlessed of the same degree of the same interest has the was muthlessed of the property of conversation.

Strange ! arrange ! a trange! A lone woman, unberaided, almost unknown in this community, unbeard of even by the great mass of the people.

dition from cruel and barbarous ages.

They begin to discover that their teachings are not adapted to the advanced civilization of the sineteenth century. The clergy or rather a majority of them, cling to their old absurdities with the ireneradous and convulsive grasp of death, because by the imposition they have practiced and to practicing upon the cruellous, they are enabled no practicing upon the cruellous, they are enabled now the constructions.

ire practicing upon the creations, and fare sumptionally to clothe themelyea" in the lines and fare sumptionally crey day."

At the advance of science and intelligence has worshiped a cloven footed devil out of existence, so a thology resting upon his satismic shoulders, must follow in his foot prints, and will soon be numbered with the things of the past. Then a purer, holler, and more benign religion will entitle the distribution of these who will entitle the distribution of these who withings and trachings and sermons of those who

kindie the fiames of a nobler eathu-ias m; then the writings and trachings and sermons of those who waton with licentiousness and faisebood, will be thrown saids among the rubblish of duliness and duncerv.

The mystic charms of pagan mythology will not save them from the eclipses of negict. Then they who refuse bupilism at the fount of a more humane. benevolent generous age, and a more Christ-liker religion, too, will, like the labled woman of sait, stand transfixed upon the monuments of appearation and faith which they have-reared as a beacon of warning to more liberal and generous minds.

March 172, 1870

Ka., March, 17th 1870.

People often do a good act and don't mean to do it either, and in trying to injure others, they oftener injure themselves.

At a mesting recently held in the little town of Americas, Ind., by Rev. D. W., of the Christian denomination, who socidentally got off a couple of good points tor our philosophy,—unintentional, of course. While he was smiting the soul sleeping doctrine, he made this remark, "That it any person in their right mind would relate anything on their death bed, it could be relied on as treth. He said there were thousands of well authenticated facts, where they saw the angels and their friends gone before, hovering around their dying bed to receive their spirits, and bear them home to rest,"—thus giving "soul-sleeping "a "good hit," and us a "fice lift," for this is a part of our philosophy,—spirit presence. Then he turned his attention to Universalism, and asid, "Some take the passage of acripture to prove the salvation of all mankin!, where it says, "As in Adam all dis—so shall all be made alliverin Christ." "Now," asys and the called her Eve because she was the mother of all living"—ow, she was certainly not the mother of Adam, cons quently all did not mean every one. Here he stopped reasoning,—he had proved his point to the satisfaction of the congregation. But it made matters worse. The question affects, was the careas in a test and a steel a steel and a steel a steel and a steel a steel and a steel a steel and a steel a steel and a steel a steel and a steel a steel a steel a steel and a steel a steel

or the secondary of the communicated was, been very largely attends elsi tendencies are arguing a tren above. The communication is the communication of the

A New York rag picker has \$10,000 in a city

Corresoyudence in Brief.

PLATTSMOUTH, NES.—O. A. Derby writes,— I received a paper from you to-day, and I enclose ten cents, as you want pay, I see, if for only on number. I paid for your paper to Saph., 1990, and have received nose since, neutil this one, or I assoil have stopped it before. To a will please not see any more, as I will not pay again.

have stopped it before. Toe will please not send any more, as I will not pay again.

Remans:—My dear brother, I am surprised at the tone of your letter. From the style of it, I am reluctant to believe you received the paper, and yet it is a little singular that you should have received the very one which admonished you that it, would be just to pay arrearages, even to the price of a single copy, whon discontinuing, at which you take umbrage, and say you got no more since the second of September last! Your name has been on our patent printed mail list (which never tells-lies, because it is a prifect piece of machinerry) all tight into ;and has gone in the United States mail to your town every week. Your letter does not speak well for your post master, whose duty it is to notify us if it is not called for. And then, again, the peculiar style of your letter may not be understood as favorable when contrasted with the spirit of those written by men of integrity and common honesty. Are you a Spiritualist?

DU QUOINE, ILL.—A. J. Fishback says.—I closed my lobors in diargie on the last sunday of Feb, and am conqued in this place for the first two bundays of this month. I am on my way to have a sunday of the month. I am on my way to not year and a half, and during this tim, there was not one jar or discordant note in the society, nor have I, during my ministry of thirteen years enjoyed myself as well, or done as much good for the promotion or truth. The friends of Spiritual-lean in Stargie are just, true had good, nor stail. I said the second of the month of the promotion of truth. The friends of Spiritual-lean in Stargie are just, true had good, nor stail. I said the second of the month of the promotion of truth. The friends of Spiritual-lean in Stargie are just, true had good, nor stail.

victoria Station, I. at. 6. R. 20. I apoke in Stargis one year and a balf, and during this time, there are not seen to be a seen of the society, one have f, dering or product of the society, one have f, dering or relief of the promotion of truth. The feliends of Sprittualism is Stargis are just, true And good, nor shall I ever forget their any kindeeses to moduring my sojourn with them. As regards my peculiary remuneration, they not only paid no what we more is frother jone, I true ty ou are not weary in well-doing. For your vast tabors in behalf of Splittualism for the last fifteen year, any to weary in well-doing. For your vast tabors in behalf of Splittualism for the last fifteen year, any been of great value to humanity. That you have suffered much, lost much, labored hard, and surmounted great obstacles, there is no doubt; but you have conquered, and your victory is not so the sum of the sum of

communion

KANSAS CITY.—E. Fair writes.—Go on, friend
Jones, in your beaven ordained work—the churches will all wheel into line by and by. I have no
fears but what in time, all the issue will coalece
and form one harmonions whole. God and the
angola are not tremonions whole.

angels are not to be defeated.

MEDFORD, MINN.—Mrs. L. Hazen writes,—
wish that Mrs. Emma Hardinge's lectures on capi
tal punishment, and on the woman's question
might be published in every paper, is the land—
secular and otherwise. In regard to Alexander
Smyth's "Life of John" it is gratifying to see that
it excites comment and discussion. The waters
are evidently not sizyanat, and it is equally gratlying to feel that the work is quite able to austain itself.

read and read with love and pleasure.

DECATUR. ILL.—O. A. Smith writes.—I gratulate you upon the success you are he with the Jounana. It looks to me as though have overcome the very great obtacties throwyour path heretolore, and now I hope you have a smooth eca.

have a smooth sea.

WASHINGTON, D. C.—John Mayhew writes.
It is with regret that I part with Brother Wilson
He has done work in Washington, which, within,
him, would not have been accomplished. The Excentive Board of the First Society of Progressiv
Spiritualists, units with me most cordially in con
meeding Brother Wilson to the Spiritualists of
Americs, and to their confidence, and I think, wil

our whole society.

NEW YORK CITY.—J. L. Mansfield writes, correspondence is solicited with those of yor readers who are interested in social and labor forms, as a movement is already insagurated, a several thousand dollars subscribed for the bull ag and establishment of the "First Harmor Home of the Blate of Ohlo." All letters of inqu.

DETROIT.—Capt.

JAMESTOWN, WIS.—J. B Tupper wif caire bridly to write you, expressive of our f the great go d you are conferring on our con humanity in the publicate of test ex-syr, the James a. And are of test ex-

Miss Nellie Raymond of St. Louis, not ye and a student of McKandree College, has locad engousing oter of the Misseuri Seas The Historical Society of Will County, has taken steps to procure for preserved plotograph of every soldier who went i Will County.

ned from 6th Page

Continued from 6th Page
around and before me was suddenly changed.
Men and women dressed in the costume of a past
age, moved along the sidewalk, and every
thing betchened that something extraordinary
was going on in the street. Men with cocked
hats, kne bereches, and large buckles in their
shoes, passed and re passed. And women and
children, all olad in the old-continental style of
dress, hurried to and fro. Anon, I saw fibers
and soldiers in regimentals, blue and buff, indicating the uniform of the Revolutionary army.
My attention was now drawn to a most grand
and imposing procession, moving along the
street. It was that of a division of French
troops. On they passed in their gay and gilttering uniform, creating apparently, much enthusaism among the people assembled to witness the
approach.

oops. On they passed in their gay and gines in guilform, creating apparently much enthusism among the people assembled to witness the My interest in this imposing military arraw ver flagged, but continued to increase, until e procession had entirely passed by, seeming occupy a considerable length of time. As the of the brilliant army left, I observed that e crowd of people which had been gazing on en, moved on after them, as if to have anothlook at the finely dressed French officers d soldiers.

peculating upon the extraordinary matter related, my mind recurred to the fact that I heard of the passage during the revolution-struggle of our forelathers, of the Fronch sy through Philadelphia, and along this very et. Were the spirits of those gallant French-a, as well as their spectators upon that coa-again assembled upon the scene of their ner pilgrimage? Who can say?

CALIFORNIA.

ting Letter from the Pacific Co

LETTER TO MRS. HARRIET K. POPE.

MRS. HARRIEF E. POPE.—DEAR MADAN:—I had just finished a leiter to a friend on the the advantages and prospects of this part of California, and thinking it would in some measure fill your deaire as expressed in The Religious and thinking it would in some measure fill your deaire as expressed in The Religious Philippositional, Journal, of the 15th of July last, I thought I would send you a copy, and at the same time, may be, induce some of a kindred opinion with myself to make a home here.

To begin, then, with a short description of Humbold Councy. On our, west lies the Pacific cocan, nearly sixty miles of sea coast. Our county is larger than some of the original states. Climate is very equal; a soow seldom fails, nexer lies except on the highest mountains; there it frequently remains until June - A large portion of the county is rolling, up to the mountains, but affords fine pasture. Horses, cettle, and sheep, do well all the year without being fed, and good best even now, is killed from our natural pastures. It is a fine climate for dairying, butter seldom getting soft, it always remains hard.

The soil of the agricultural or lower portion.

per acre.

addition to our a-ricultural wealth, we addition to our a-ricultural wealth, we as incerhaustable supply of red wood and timber. Red wood grows between 2 and feet high, and 16 to 51 in diameter, and 180 to 51 limb. he pine is fine, but not so large as feed wood, the southern portions of the state timber ry scarce, and there is a great demand for utactured lumber.

In the southers portions of the state timber is very scarce, and there is a gregt-demand for manufactured lumber.

In this town,—Seneka,—the largest in the county, there are, it large steam saw-mills, which fornish employment to quite a large number of vessels, carrying their produce to San Francisco, San Diego, the Pacific Islands, China, South America, Japan and many other portions of the world.

In our hills there, are numistakable indications of copper, iron and other metals, but no known mines of silver or gold, but in our lands on the sea shore, gold very fine may be seen, but no way has yet been found to separate it from the sand profitably.

Our county never suffers from drouth as many parts do; yet it is not so wet as Oregon, although we seldom have any rain from May until November or December, yet our crups and garden stuff does not suffer for war.

A large portion of the hill land still belongs to government Most of the best land is occupied, but can be bought from \$100.00 down to or \$20.00 per section,—improvements includ.

Wages in our looging woods are very high, or

15 or 420. per section,—improvements includ.

Wages in our logging woods are very high, or were last summer. Choppers get from 70 to 480.00 per month. The wages of good leamsters in the woods are high-\$100.00 a month. Workmen in saw-mills, 40 to 480.00 a month. Farm laborers get from 40 to 480.00 a month. Laborers by the day from 2 to 483.00 per day, and school teachers from 50 to 875.00 a month. Provisions are cheap; Flour \$6.50.87.00 per bbl, most of it being imported, from the fact that we have not a good flouring mill in the county. Pork is worth from 5c to 5c per lb. In bulk. Beef about 5c per lb. Butter made in the county, relaids at about 40c per lb. Cheese, none made, —25c per lb.

about 50 per 10. Butter revisits at shout 40 per ib. Cheete, none made, —250 per lb. We have a large bay, the best in California, north of San Francisco, as safe when unce in, as any artificial dock in the world. There is now about 20 vessels loading lumber, shingles, staves, potatoes and other agricultural products,—mostly bound to San Francisco.

The great want of our ocuntry is pepulation; yet it is constantly increasing from immigration, and we have a large quantity of healthy, hearty, children as can be seen in any country in the world. We have all schools, four grades of public schools. We have so less than four churches in this town. Oatholic, Episcopellan, Congregational and Kethodist; but with the exception of the first, there is but little life in ether. Their edifices, and even the salaries of their pastors, are made from the product parties, charrades, grab-bags, e.c. We have a few Spiritual-itst here, but no organisation, Any good medium or test speaker could be supported here combirately, and would soon have a society around him or her, surpassing either of the christian sects mentioned above. But the great

Written for the Religio-Philosophical Jos

Magdalena.

The Author of "Media "-" The Mad ctress "-" The White Slave "-" The pectre Rider "-The Rivals, etc.

CHAPTER V.

THE SERVEY'S STING.

"By heaven, Somerville, what a pair of eyes that little brown haired witch in the changing baimoral has, and what a shape, tro,—look," said Crafton in a tone partially subdued as he gazed almost imperitently into the half-averted faces of the sly, though really pretty village ciris.

girls.
"The girl is an angel, as I live, a perfect Hebe."
"What a sensation she would make, eh!"
"She is quite pretty,—almost divine."
They were passing slowly on during these remarks, but suddenly wheeling his horse, Crafton approached the little group of timid girls, and litting his hat, bowed gracefully, and said:
"Can you tell me, fair maiden, where my friend and I may be so fortunate as to find a night's lodging. Some shat fatigued with our, long day's ride, we would thin rest our lumbuse's also our jaded sixeds. Will you direct gits; to some public house in your village?"
A sprigally, blue-eyed girl, delighted to be of service to so polite a stranger, stepped forward quickly, and as her rosy checks grew redder, nor said;
"Of yes, sir, there is a very good inn at the farther side of the village, and here is, 'Magda,' she lives there, and will, of course, show you the way, sir. It is her grandfather, who keeps the house."
"By, all the saints, how lucky," Cratton checkled, as he trotted, tae Sumerville's side."

"By all the saints, how lucky," Craton chuckled as he trotted to somerville's side again.

"Magda," as she was familiarly called by her village companions, proving to be the very one who had so uncoasclously charmed him. Casting the reins to Somerville, he sprang from his horse, and filting the pail of milk from the Brad of the blushing girl, begged the privilege of assisting her with her burden, while she acted as guide to the inn. The girls all laughed merrily at this, but the tund "Magda," blushing still deeper, drew her hood down closely over her face, and tripped lightly on before him. Reaching the inn, his fair guide suddenly disappeared, leaving Crafton to dispose of the milk-pail as best he could, to the no small delight of his commade, who avidently enjoyed his discompanies. In the county of the milk-pail as best he could, to the no small delight of his commade, who avidently enjoyed his discompanies. In the county of the milk-pail as best he could, but the no small delight of his commade, who avidently enjoyed his discompanies and part of the milk-pail as best he could, but the no small delight of his commade, who avidently enjoyed his discompanies and part of the milk had been as the could boast, and so placed before them an excellent supper. But she who gave it its best zest, was the pretty milk maid—and a more lovely cup bearer than Magdalena never served.

An oroban now for fifteen years, for she was

lovely cup bearer than Magdalena never served. On the control of t

which his cunning could easily shape and dupe.

But Somerville, seeing that he was so deeply intent on maturing and executing his ville plot, could bend his presence to his ail no longer, and soon become languient to depart, and so called for his bill and his horse.

"Stay, stay, Somervide, I tell you it will be worth our while to remain in this pleasant region a few days. Come, the old gentleman here it hospit bleb—make up your mind to be content, and I doubt not the charms of this beautiful locality will lure us to a stay of even several weeks."

is hospitable—make up your mind to be content, and I doubt not the charms of this beautiful locality will lure us to a sity of even several weeks."

"No Crafton, I can not. Stay if you will, not I am impressed to return to the city, and I think it better for both if we return as we come."

Turning on him a knowing and persuasive look, and though Crafton eyed him with some degree of composure a moment, he blenched at length, and answered:
"Borry, George, to lose your company, but really I am so charmed with my surroundings here, that to leave now would mar my pleasure for months. I would, not be satisfied. Should love to have you stay, but if you must return to night, why, come out to morrow?

As they classed hands, Somervill again gave the appreciage food hereby from hin, and entered with all his pleasing powers of sophistry and wit, on his work of logratisting himself into the most invorable regards of his host and his fair charge.

But why enter into the details of a plot sickening to all our finer sensibilities; 'tis the old, old story o'er again. Suffice it, the tempt 'r triumphed, and as pure a child as heaven and good angele ever smiled out, was enticled from her home, from the kind guardiannship of her dear old doting grandparents. On I why, we are often led to enquire, is it that the good angels that ever encamp round the pure, so often permit the demons of darkness to prevail.

Cratton and the beautiful Magdalena, reaching Philadelphia, the form of a marriage was gone through with by a c. envenient priest, and

CHAPTER VL

dalena, her brain now surging in ing on insanity, wandered through stracted by gazing piteously inthe the multitude, and louging if per them another

now could tell. Then night came,—dark des-olate night. On from street to street the unfor-tunate passed, shrinking from the rude stare and will ruder speech of creatures calling the lives men. None offered shelter to the heas wanderer, and even her own tax met he ceals with coarse, unfeeling hanghter.

lena. A waking from the trance-like vision, starting up, she suddenly shricked: "Crafton, heaven forgive you the deed I am about to do." Clarping her hands above her, with an imploring look heavenword, she was about to plunge into the sullen waters, when a strong arm was thrown around her, and she was forciby drawn back several feet from the verse on which she had stood, poised for the fatal plunge.

on which she had stood, poised for the state plunge.

"Wretched girl, what would you do?" said a voice in her ear. She heard no more, for a first ness come over her, and but for the arm still round her she would have failen to the ground. When she recovered, she found herself on a bed in a small neat apartment. A woman of mild countenance was leaning over her chading

bed in a small nest apartment. A woman o-mild countenance was learning over her chafing her hands and temples.

As moraing dawned, Magdalena was raving in all the delerium of fever, which bessled for weeks the physician's skill, who was summond to her sile by the urknown friend who rescued her iron the brink of suicide.

But at length, youth triumphed over disease, and she was again able to leave her room, and having made known at intervals her sad history to the kind widow Ray, who kept a little store on L—Sirett, ahe felt so much pity for the un-protected Magdalons, that she cheerfully offered the forlorn one the shelter of her little home, which was, of course, readily and gratefully ac-cepted, and she was soon able to render an am-ple return by her prompt usefulness in the store and, with her needle, which was cheerfully ap-preciated by the generous widow. Months thus passed, and still no tidings did she receive from Cration.

and, with her needle, which was cheerfully appreciated by the generous widow. Months thus passed, and still no tidings did she receive from Craiton.

One beautiful morning, as she stood arranging the fancy article in the window, a company of pleasure idlers crossed the street directly opposite. Like a fissh, her gaze rested on one in the gay group, and for a moment, it seemed as if all breats and motion were suspended in the intensity of her gaze. She could not be mistaken; she was not. It was he, Craiton, her hucband. Scarce knowing what she was doing, she ran impulsively toward hin, and with a wild scream of joy, threw herself upon his neck.

"Ho, ho, why, Craiton, my fine fellow—again in lovely lock," one of the party shouted. "By jve, she's an angel too."

Overwhelmed wil confusion and surprise, at the sudden and unwelcome appearance of one whom he had hoped never to see more, Craiton knew not, at first, how to act; but disengaging himself at length roughly from her frantic embrace, he angrily exclaimed, "Oif, woman, none of your tricks here. I'll none of them—oif, f asy!"

"Cone, pretty one, the fell-wis a brute. I'll protect you. Come, kiss me,—will yor! Jined another of the party, who extended his hand just in time to save her from sinking all the way to the earth, where Craiton would have hurled her. But she aprang away and toward her husband again, and clasping amy unit. "Ita! ha! ha! (Crafton laukped with infernal "Ita! ha! ha! (Crafton laukped with infernal "Ita!" ha! ha! (Crafton laukped with infernal "

my sex."

As the beautiful Jewes," partially disclosed
a small bright dagger, Crafton's face blanched
and he quietly slunk away.

Turning to the prostrate Magdalena, Hichael
Le Bon raised the lainting gut from the ground
and gently assisted her into the house.

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tiaged from last week.)

SPIRITUALISM OF THE BIBLE, NO. XIV.

BARLY HISTORY AND DEVELOPMENT

The Interview of Jenus with the Learned Rabbi Ilis Address.

Those who have carefully read our articles on the early history and development of Jesus, have found many new ideas therein advanced which can not fail to excite thought within their minds. In the action of the wise sages of the Spirit World, there is, a perfect system—every thing they do is in accordance with law, unerring in its action, and, of course, a designated result is always certain. There is no failure connected with any enterprise which they undertake, for they know exactly the process to pursue in order to lessive complete success.

maner result is a saways certain. There is no failure connected with any enterprise which they undurtake, for they know exactly the process to pursue in order to Instire complete success. In mathomatics there are certain definite rules. Which must necessayily be employed in order to arrive at a desired result. In those rules, there is the most perfect hisrmony imaginable, and the mathematician cup always feel self reliant, for he fully understands the object of each step he may take. There is an equal certainty in the manifestations of nature's laws, as in the result of those fules embraced in the higher mathematics. The angel world, in conducting any system of investigation, understand thoroughly the forces at their command,—combine them in different manners, and always arrive at the result they anticipate. They use the forces of the universe as the mathematician would use the various rules embraced in Geometry, Algebra, Contic Sections. Trigonometry, Integral, Calculuis, and Mathematical Astronomy, knowing equally as well the results that will be produced. There, then, can be no uncertainty in the action of the order of spirits that thoroughly understand the forces at their command, Knowing the nature of the elements which they can control, they are enabled to work successfully, and never fall in producing results which they had anticipated.

Well, we will retrace our steps, raise the curtain of the past, and behold the brilliant scintillations that, over 1800 years ago, dotted the earth's surface, and sent their radiations to every nook and corner of the world. That certainly was a dark period in the history of mankind. The Roman Empire, under the victories of its armies, had extended its reins of government in almost every conceivable direction, and the ministrations of the rulers were far from being of that character suited to the people. The Jewish nation, under the galling influence of Herod, had had a all of detartors cent and antic and an all of detartors.

of that character suited to the people. The Jew ish nation, under the galling influence of Herod had had a pall of darkness cast over it, and the ish nation, under the galling influence of Herod, had had a pail of darkness cast over it, and the common people with a seculity in a sad condition. The learned Rabbis,—those educated in the doctrines inculcated by the Old Testament, had woven a net-work that encompassed the Jews, and made them feel like cringing sycophants. It was at this auspicious period that Christ made his advent. In bis mother's arms, as it were, under the inspiring influence of the angel band who had him is charge, he exhibited a degree of intelligence that baffled the wisdom of the oldest heads. When but dive years of age, his questions were of that character that exhibited the action of an influence foreign to himself. When lying in his mother's arms, he would frequently seem to lose his identity, and would speak of changes that would occur in the moral and religious world. She would listen to him,—not appreciating the grandeur of the ideas given, expression to by his infantile lips. From the day of the birth, he could see spirits and hear their voices. When only five jears of age, he could carry on a convention with his un-

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Jeuze—You represent God as a being, learned Rabbis, with an organization similar to your own, only you atcribe to him all-power. Believe not your theories. This earth was rot made in the manner designated. Look at the rays of the sun. Each one is a current—a vital force that bears from that luminary a portion of the same. Those rays of light are messengers, really bearing upon them a part of a body that is located millions of miles away. The fire that burns at night illuminates the surrounding country, only just that distance that the "radiating currents" will carry portions of that fire; yes, portions, of that fire, but so infinitesimally small that should they come in contact even with the lightest substance, they would not ignite it. These. "radiating currents" are est in motion in accordance with certain laws inherent in matter—each ray constituting a single current, entirely distinct from the rest, yet so interblended therewith that you could discern no difference between them. It would not be well for me to enter-into a minute detail in regard to those forces that exist in the fire, that send forth those "radiating currents," each one of which bears upon it a portion of the fire which illuminates the atmosphere wherever it reaches. Now, learned Rabbis, let me tell you, then, that in all these varied manifestations of nature, you illy understand the laws that govera. All bodies move in "currents of force." Talk of anything moving outside of a particular current, find you allude to that which does not exist. Is not a portion of the fire that illuminates the forest at night in every part of it wherever light can be seen. What gives you light, if it is not the fire—the infinitesimal particles of it moving in "radiating currents." If it she same with the sun. It is comprised of strange elements. Should I tell you all in relation to it you would not comprehend me. Allow me to say that those forces at work there are somewhat similar in action to that of the burning pile,—they generate an infinite number of ether

which move with the speed of thought, and only cease their motion when their power is exhausted in overcoming the obtacles in the medium through which they pass. There are suns in the regions of space, the "radiating forces" of which can only throw a ray of light a million of miles, and age consequently invisible to us. Thick not, learned Rabbi, that you see all the stars that doek the firmament above—there are milli ma that do, not possess the power to generate "radiating currents" of sufficient froce to carry the properties that create light and heat, to this carth. Each of these "radiating currents" exhausts itself, for force, if not omnipotent, must necessarily exhaust itself in overcoming obstacles. The soil absorts the water which falls on it, and it gives new vigor to vegetation. These beautiful "radiating currents" from the sun are erhausted by the actim of matter—in turn, they animate with new life and vigor all Nature Here, learned Rabbi, I would pause and say that that flower (p initing to one on a table) has within it the elements of the water that has been poured upon it. It has also some of the constituent parts of the sun, for each ray of light that toucaes it, imparts by it the vitality of that brilliant orb. Would it have blossomed, had it not been for water? and ah, learned Rabbi, it would hever have bloomed if it had not been for the vitalizing indicance that the sun imparts. The earth, then, each year, is really growing larger, though not perceptible to the senses, while the sun is actually growing spaller. The earth is constantly absorbing the life element of the sun, the same as the little child at its mother's beom, extracts therefrom her life-element. But she receives a supply again from the food she eats, and were not forces at work to-supply this waste in the sun, it would in ease of agree case to exist, while it would be added to those orbs that it had so long lighted. But, learned Rabbi, you asked me in regard to the creation of the word. Verily, you will not belierg, me. I have reas

also forced off from that body this present earth.

Kind Rabbi, you have much to unlearn as well as to learn. I can talk to you plainly, for I am but a child, and you need not fear me, though you misinterpret me. I desire to say here, that your doctrines are false, and -your views in regard to the hereafter all a myth. Think a moment. Your own existence is a mystery to you. You can not even understand that. How vain it is for you, then, to think of explaining anything in regard to the future life. All men, learned Rabbi, are in one sense of the word, equal. You divide them into casts, as ji were, and keep them in the chains of ignorance. The lowliest of men are really as good as any of you. Ab, yes, the hewers of wood and cutters of stone stand just as high with our Father in heaven as you do, for he is no respecter of person. This may sound harsh, but it is true. Place yourself more on a level with the lowlist, and you will save yourself the shame of being forced there by the immutable laws of God.

Ranni.—Do you say that God will degrade us by obsting you may be shally you the starts.

mutable laws of God.

RADEL—Do you say that God will degrade us
by plading us on an equality with the slave?

JEND—Not degrade you, learned Rabbi, but
elevate you.

RABBI.—Why so? I do not understand you.

IABH.—Way so? 1 (e) not understand you.

JESUS.—I would say, then, that whosever my
father in heaven loveth, he chasteneth. He
would chasten you by placing you on an equality with the slave—but he is no respecter or persons, and, of course, can not elevate one above
another. There are slaves who will stand higher in my Father's mansion, than some of the

learned Doctors.

Rabn.—Poor child, we pity thy precocity, if it leads you to give utterance to such doctrines.

JENUS.—Learned Rabbi, I am but a child, fear me not. In my Father's house are many manions, yet. I would not say that he would place you in one of them more nicely arranged than that which he would give the lowliest among you. He is no respecter of persons. He is an impartial being; and when you have died, you will recognize the truthfulness of all I have said. Each one of you have two bodies, the outer one is material, the inner is spiritual. When you throw off the material body, you will find then that spiritual laws rule. You are now in the material world, and material laws rule the actions of things generally. You approach my Father just in that proportion that you become spiritual. You become spiritual. You become spiritual. You become spiritual. You spiritualized by death, through the instrumentality of one of my Father's immutable laws. You will rise, then, in the scale of existence, just in that proportion that you lift some one up below you. Oh, learned Rabbi, think not that you are progressing, so long as you oppress the weak, and rule them under the terror of tyrannical hands. Ah! far from it. God does not demand you to rule with arrogance, but kindig and lovingly towards all, for you are simply the children of my Father who art in heaven.

The influence that had controlled Jesus now withfrew, and much to the astonialment of those present, he refused to answer another, question. This interview with the Doctors had a good effect. Many ideas were advanced by the controlling influence that was not under their comprehension. When he closed his eyes and spake, they regarded it as diffidence on his part, and beyond that it did not attract their notice. city, i

LOVE AND ITS HIDDEN HYSTERY

See and Rain

"A young wife stood at the lattice pane, in a study sed and 'brown," Watching the dreary, caselesse rain, Steadily pouring dows; Drip, drip, drip, it kept on its tircless play; And the poor little woman signed, 'Ah me! What a wretched, weary day!

An-eager hand at the door,
A step as of one in haste,
A kiss on her lips once more,
And as arm around her waist;
And as arm around her waist;
Went her little beart, grateful and gay,
And she thought with a smile, 'Well, after all,
It lan't so dull a day!'

fried to dull a day!

Forgot was the plashing rain.
And the lowering skies above,
For the sombre room was lighted again
By the blessed san o' love, love;

Ran the fittle wife's muranred 'lay;

Without, it may threaten and from it it will

Within, what a golden day;

"Without, what a golden day;

""

Ran the fittle wife's moraured lay; "Without, it may threaten and frown it it will; Within, what is globen day;"

Within, what is globen day;"

Fiter eyes sparkles with love; her cheeks are ruly with the glow of health and happicess; a samic senguely beautiful wreaths her features; her constempore expresses the deep feelings within, and queen-like and majestic, she leaves her father's mansion, the paternal mod, to change her missiden name, and to commence the under other circumstances. As she leaned on the arm of her afflanced, her soul overflowing with affection, a wreath of flowers encircling her head, and a dress exquisitely beautiful, we thought we never saw one so lovely. This was an important era in the history of this lady, a marked event of her life, and while we admired the scene, we felt convinced that she knew nothing comparalively of love, and we predicted, that he on whose arm she so trustingly leaned, would thrust her aside into the cold world, within three years. Strange to say our predictions were fully realized.

Really, but little does the world know of love. Capid with his darts is a burlesque on its divine qualities. It is really the sunshine of the soul, The love of a pure woman is a quality that the happy recipient might well respect. Well, then, what really is love, this divine quality of which poets have sung, and which has caused so much real happiceses as well as misery in the world? The young girl fast assuming the responsibilities of married life, really understands but little of that element that vibrates within her soul, and causes her to imagine she loves. God is love,—simply expressing that tender care he manifests for his children. The soul hungers for love, for there is wi him it a vold which, perhaps, only one among all God's vast myrisds of children can satisfy. The love nature of God's children can satisfy. The love in the human organism. But it was not our intention to fully define love or explain its intricate qualities, in this article,—we only wished to bein if y refer t

bit ify refer to weaded love,—how consummated.

There is a young lady. Her soul is all music. She sits at the piano, and plays and sings sweetly. She worships God in the octave scale; she holds communion with the Spirit World in the delicate strains of voice which she seeds heaven-ward; her soul is a garden of flowers where the muses carol and inspire her. She loves music—she is happy under the influence of those delicate strains that emanate from the keys, as she passes her hands over them. A young man visits her, and being passionately fond of music, he feels a divine influence whenever in her presence, and he seems to love her—he proposes marriage, and is accepted. Truly, seemingly, a happy couple. There was music in each soul, and the response was, "love." They had simply met on the "musical plane," and it was really only the music of their souls that loved. But they are married. The lady is weak and fragile; the man is strong and robust, with largely developed animal passions. They meet now on the animal plane, and therein there is no response in the frail creature he has taken to his b.som. While on the "plane of music" with her, their souls in loving, tender accents responded to each other, and they were happy. They meet on the domestic plane. The wife has no taste to manage the kitchen, in fact, she is out of her elements there, and is illy adapted to meet the cold resolute world. The pair do not enjoy his wedded life only on the "plane of music"—then their souls appear to harmoniously blend. Thus it is with nearly all "love matches." No doubt all truly seem to love when first married, for they have met on a congenial plane, but oncejoff of that and discord and anarches." No doubt all truly seem to love when first married, for they have met on a congenial plane, but oncejoff of their nature are antagoriest to each other, resulting in giving birth to inharmoniously organized children, thereby filling our jalls and penitentiaries with criminals. That man and woman, united in the bonds, of marriage, and wh

negative relation to one man, and him she correly and devotedly love, but to all other man she is positive. When two persons meet, it male positive, and the female negative,—positive and negative to each other,—they will lot each other, and can't help it.

The, sphere of the man, blends with that of women, and the indisence imported by each irresistable, and we care not what the position of the man or woman, they cling to each other on account of the relationship of the positive and negative forces, and they can not resist he indisence. You take the masculine woman and she never can truly love, for her nature is to positive, and as to affection, sho never man fests any. Her nature is ley cold; she chills a she comes in contact with, and she passe through life without seeing its sanshine, or a; preciating its glories. We knew a minister of the goopel—well educated, intelligent, and eminently well-calculated to pass through life successfully. His moral character was wi hout blemish, and his wife, a lovely woman, seems very much statched to him. During his minist trations he meets a young lady—not handsom or well educated, who stands in a perfect negative relation to him. He sits by her side. Thei apheres blend as they sit and converse. On exhilarates the other. There is a reciprocal action in the positive and negative forces of thei spheres, and both feel a mental and physical il lumination, as it were, that they never enjoye before—and they love each other. The poor macan't resist the indisence. The young lady, just blooming into womanhood, can't witustand the gentle sction of those positive forces of the insite, and she finally consents to elope, with him.

Now, we here say that love is a condition created by the positive forces of the insite, and the negative forces of the insite,

the negative forces of the femsie—their recipro cal action inducing that state which neither car resist. "Now, the minister who eloped with thi young lady, could no more resist the influence that she excited, than the needle can withstand the magnet. Love, then, is a condition, induces by positive and negative forces; for if such i not the case, the senses could feel the elevating influence thereof, alone as well as in company with the opposite sex.

This question, then, is an important one. Maxing is not marriage when consummated betweet two natures whose organisms stand is antage nistic relations to each other. When two such sidown together, their spheres do not blend—but it is precisely like pressing two balloons together partially find with gas. They do not feel easy near each other. Their natures are at war Still they live together. The wife bears child ren. Therein their satagonistic natures are forced together, and the result is, the same in harmony is manifested in the children. The forced together, and the result is, the same in harmony is manifested in the children. The child must suffer exactly in proportion to the inharmony that existed between its father and mother, ard it will require years, perhaps cen turies, for it to overcome this discord in its own organism. Therefore, all such marriages where the prelive and negative forces are not properly balanced, should be torn asunder.

MIND SHADES."

Mrs. E. Burnham expresses her gratification at the truths we have revealed in our articles on the Spiritualism of the Bible,—especially those that treated on Mind Shades and Body Marks.

Mrs Lucdnoda H. Perry writes: "I have beet reading with much interest "Spiritualism of the Bible, No. 10." There must be a world of import ance contained in the subject."

Mrs. Addie L. Ballon, who is now lecturing it Kansas, writes:

"Your articles on 'Mind Shades' and the phil losophy you are advancipy, are of priceless value to the readers of the JOUNNALL"

A prominent physician writes: "Your articles on the Spiritualism of the Bible, are being read with great interest."

We could "string out" a column, if desirable, or such commendations. It is indeed gratifying it to so keep what we are advancing thoughts that attract the attention of the thinking mind; but still more praifying it is to—us, to know that it is to—us, to know that the "supply" of new ideas is loexhaustible, and that each additional step we take only reveals to us new fields, where our spirit triends stand beck-onling us on.

CHENEAUTIC MANUAL.

The above is the title of a very nice little book, that should be in the hands of every family of dhildren. It comiss and structions for a system of gramsatic exercises.

Old and young will find this little book a source of the most interesting, graceful and healthy amusements, in which both seron and all ages will engage with pleasure and profit. And it will be found on trial for a few weeks, to be a daily exercise, not to be dispensed with by children and youth.

Sent to any address on receipt of twelve cents. Address S S. Jönes, Chicago, Ill.

Bersonal and Zocal.

E. V. Wilson will lecture during April, as follows: Sunday and Monday, April 3rd and 4th, in Cleveland, Ohlo—two lectures and scance. Thursday, Friday, Saturday and Sunday,—the 7th, 5th, 9th and 10th—dwe lectures in Sparta, Wisconsin. Monday, Tuceday, and Thursday, at Fox Lake, Wis. Friday, Saturday and Sunday,—the 15th, 16th and 17th—four lectures at Patch Grove, Crawford, Co., Wis. Saturday and Sunday,—the 23rd and 24th, at Dixon, Ill. Monday, Tuceday and Wedneeday,—25th, 26th and 27th, at Franklin Grove, Ill.

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These lectures will be at sarly candle-light each evening, and one lecture on Sanday. During the development of the source of the

Hoedy Ballon, Wm. R. Reese and Steph. Dugias, unite in calling s. Mass Convention meet at Hobert, Ind., on the 27th, 28th and 26 May dext.

D. E. Heal is doing a good work at heal sick, in Atlanta, Ga.

Adde L. Bellou who has been thro brand into the orthodox ranks at Olati lectures next at Fort Scott, same state.

Beligio-Philosophical Journal

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RELIGIO PHILASOPHICAL PURLISHING HOUSE

CHICAGO APRIL 2, 1870.

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Thosesending money to this office for the Journal should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

tters and communications should

(Continued from last week.)

SPIRITUALISM OF THE BIBLE, NO. XIV.

BARLY HISTORY AND DEVELOPMENT OF JESUS.

The Interview of Jewis with the Learnest Rabi

Those who have carefully read our articles on the carly history and development of Jesus, have found many new ideas there in advanced which can not fail to excite thought within their minds. In the act in of the wise sages of the Spirit World, there is a perfect system—every thing they do is in accordance with law, unerring in its action, and, of course, a designated result is always certain. There is no failure connected with any enterprise which they undertake, for they know exactly the process to pursue in order to insure complete success.

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In mathematics there are certain definite rules which must necessarily be employed in order to arrive also desired result. In those rules, there is the most perfect harmony imaginable, and the mathematician ou always feel sell reliant, for he fully understands the object of each step he may take. There is an equal certainty in the manifestations of nature alaws, as in the result of those rules embraced in the higher mathematics. The angel world, in conducting any system of investigation, understand thoroughly the forces at their command,—combine them in different manners, and always arrive at the result they anticipate. They use the forces of the universe as the mathematician would use the various rules embraced in Geometry, Algebra, Conic Sections, Trigonometry, Integral Calculus, and Mathematical Astronomy, knowing equally as well the results that will be produced. There, then, can be no uncertainty in the action of the order of spirits that thoroughly understand the forces at their command, Knowing the nature of the elements which they can control, they are enabled to work successfully, and never fall in producing results which they had anticipated.

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Well, we will retrace our steps, raise the curtain of the past, and behold the brilliant scintillations that, over 1800 years ago, dotted the earth's surface, and sent their radiations to every nook and corner of the world. That certainly was a dark period in the history of mankind. The Roman Empire, under the victories of its armies, had extended its reins of government in almost every conceivable direction, and the ministrations of the rulers were far from being of that character suited to the people. The Jewish nation, under the galling influence of Herod, had had a pall of darkness cast over it, and the common people were realily as a sad condition. The learned Rubbis,—those educated in the doctrines inculcated by the Old Testament, had woven a net-work that encompassed the Jews, and made them feel like cringing sycophasts. It was at this auspicious period that Christ made his advent. In his mother's arms, as were, under the inspiring influence of the angel band who had him in charge, he exhibited a degree of intelligence that baffied the wisdom of the oldest heads. When but dive years of age; his questions, were of that character that exhibited the action of an influence foreign to himself. When lying in his mother's arms, he would frequently seem to lose his identity, and would speak of changes that would occur in the moral and religious world. She would listen to him, not appreciating-the granted are fairlined in the contained and religious world. She would listen to him, he are pression to by his infantile lips. From the could a carry on a conversation with his unhear their voices. When only five years of age, he could a carry on a conversation with his unhear could a carry on a conversation with his un-

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the same. Those rays of light are messengers,
really bearing upon them a part of a body that love that bears from that luminary a portion of the same. Those, rays of light are messengers, really bearing upon them a part of a body that is located millions of miles away. The fire that burns at night illuminates the sugrounding country, only just that distance that the "radiating currents" will carry portions of that fire; yes, portions of that fire, but so infinitesimally small that should they come in, contact even with the lightest substance, they would not ignite it. These "radiating currents" are set in motion in accordance with certain laws inherent in matter—each ray constituting a single current, entirely distinct from the rest, yet so interblended therewith that you could discern no difference between them. It would not be well for me to enter into a minute detail in regard to those forces that exist in the fire, that send forth those "radiating currents," cach one of which bears upon it aportion of the fire which illuminates the atmosphere wherever it reaches. Now, learned Rabbis, let me tell you, then, that in all these varied manifestations of nature, you illy understand the laws that govern. All bodies move in "currents of force." Talk of anything moving outside of a particular current, find you allude to that which does not exist. Is not a portion of the fire that illuminates the forest at night in every part of it wherever light can be seen. What gives you light, if it is not the fire—the infinitesimal particles of it moving in "radiating currents." It is the same with the sun. It is comprised of strange elements. Should I tell you all in relation to it you would not comprehend me. Allow me to say that those forces at work there are somewhat similar in action to that of the burning pile,—they generate an infinite number of etherial currents, Schould I tell you all in relation to it you would not comprehend me. Allow me to say that those forces at work there are somewhat similar in action to that of the burning pile,—they generate an infinite number of etherial currents, such one of which be

which move with the speed of thought, and only cease their motion when their poyer is exhausted in overcoming the obstacles in the medium through which they pass. There are suns in the regions of space, the "radiating forces" of which can only throw a ray of light a million of miles, and are consequently invisible to us. Think not, learned Rabbi, that you see all the stars that dock the firmament above—there are milli me that do not posses the power to generate "radiating currents" of sufficient fare to carry the properties that create light and heat, to this carth. Each of these "radiating currents" exhausts itself, for force, if not omplotent, must necessarily exhaust itself in overcoming obstacles. The soil absoras the water which falls on it, and it gives new vigor to vegetation. These beautiful "radiating currents"—from the sun are erhausted by the actin of manter—in turn, they animate with new life and vigor kill Nature Here, learned Rabbi, I would pause and say that that flower (p bitting to one on a table) has within it the elements of the water that has been poured upon it. It has also some of the constituent parts of the sun, for each ray of light that toucaes it, imparts to it the vality of that brilliant orb. Would it have bloosomed, had'it not been for water? and ah, learned Rabbi, it would never have bloomed if, it had not been for the vitalizing inducace that the sun in parts. The earth, then, each year, is really growing larger, though not perceptible to the senses, while the sun is actually yrowing smaller. The earth is constantly absorbing the life element of the sun, the same as the little child at its mother's beome, extracts therofrom her life-element. But she receives a supply again from the food she eats, and were not forces at work to supply-this waste in the sun, it would in oons of ages cease to exist, while it would be added to those orbs that it had so long lighted. But, learned Rabbi, you asked me in regard to the ereation of the world. Verl'y, you will not believe me. Lawe reasoned

earth.

Kind Rabbi, you have much to unlearn as well as to learn. I can talk to you plainly, for I am but a child, and you need not fear me, though you misinterpret me. I desire to say here, that your doctrines are false, and your views in regard to the heresfer all amyth. Thick a moment. Your own existence is a mystery to you. You can not even understand that. How vain it is for you, then, to think of explaining anything in regard to the future life. All men, learned Rabbi, are in one sense of the word, equal. You divide them into casts, as ji were, and keep them in the chains of ignorance. The lowliest of men are really as good as any of you. Ab, yes, the hewers of wood and cutters of stone stand just as high withour Father in heaven as you do, for he is no respecter of person. This may sound harsh, but it is true. Place yourself more on a level with the lowlists, and you will save yourself the shame of being forced there by the immutable laws of God.

Rantin.—Do you say that God will degrade us Kind Rabbi, you have much to unlearn as

mutane laws of God.

Rannt.—Do you say that God will degrade us
by placing us on an equality with the slave?

JESES.—Not degrade you, learned Rabbi, but
elevate you.

JESUS.—Not degrade you, learned Rabbi, but elevate you.

KABBI.—Why so? I do not understand you.

JESUS.—I would say, then, that whosoever my father in heaven loveth, he chasteneth. He would chasten you by placing you on an equality with the slave—but he is no respecter or persons, and, of course, can not elevate one above another. There are slaves who will stand higher in my Pather's massion, than some of these learned Doctors.

another. There are slaves who will stand higher in my Father's massion, than some of these learned Doctors.

Rabn.—Poor child, we pity thy precedity, if it leads you to give utterance to such doctrines. Jzsuz.—Learned Rabbl, I am but, a child, fear me not. In my Father's house are many massions, yet I would not say that he would place you in one of these more nicely arranged than that which he would give the lowliest among you. He is no respecter of persons. He is an impartial heigg; and when you bave died, you will recognize the truthulness of all I have said. Each one of you have two bodies, the outer one is material, the inner is spiritual. When you throw off the material body, you will find then that spiritual laws rule. You are now in the material world, and material laws rule the actions of things generally. You spfroach my Father just in that proportion that you become spiritual. You become spiritual. You become spiritual. You become spiritual. You spfroach my Father's immutable laws. You will rise, then, in the scale of existence, just in that proportion that you lift some one up below you. Oh, learned Rabbl, think not that you are progressing, so long as you oppress the weak, and rule them under the terror of tyrannical hands. Ah! far from it. God does not demand you to rule with arrogance, but kindly and lovingly towards all, for you are simply the children of my Father who are in heaven.

The influence that had controlled Jesus now withfrew, and much to the astonishment of those present, he refused to answer another question. This interview with the Doctors had a good effect. Many ideas were advanced by the controlling influence that was not under their comprehension. When he closed his eyes and spake, they regarded it as diffidence on his part, and beyond that it did not attract their notice.

LOVE AND ITS HIDDEN MYSTERY.

Sen and Rain

"A young wife stood at the lattice pane, in a study sad and 'brown,' watching the dreary, coaseless rain, Steadily pouring down; Drip, drip, 'drip,' it kept on its tireless play; And the poor little woman algaed, 'Ah mc1 What a wretched, weary day!'

What a wrecesse, An-ager hand at the door,
A step as of one in laste,
A step as of one in laste,
A step as of one in laste,
And an arm are now explaint;
Throb, throb, throb,
Went her little heart, grateful and gay,
And she thought with a smile, 'Well, after
It isn't so dull a day i'

Forgot was the plashing rain.

And the lowering extee above,
For the sombre soom was lighted again
By the bicased sun o' love;

Love, love, love, love!

Ran the fittle wife's mornaured lay;
Without, it may treaten and flown if it
within, what a golden de ?

""

Without, it may threaten and frown it it will; within, what a golden dep?."

Her eyes sparkles with love; her check's are rady wit, the glow of health and happieses; a sanite sermely beautiful wreaths her features; her countenance expresses the deep feelings within, and queen-like and majestic, she leaves her father's mansion, the paternal roof, to change her maiden name, and to commence life under other circumstances. As she leaved on the arm of her affianced, her soul overflowing with sifection, a wreath of flowers encircling her; head, and a dress exquisitely beautiful, we thought we never saw one so lovely. This was an important era in the history of this lady, a marked event of her life, and while, we admired the scene, we felt convinced that he knew, nothing comparatively of love, and we predicted, that he on whose arm she so trustingly leaned, would thrust her aside into the cold, world, within three years. Strange to say our predictions were fully realized.

Really, but little does the world know of love. Cupid with his darts is a burlesque on its divine qualities. It is really the sunsitue of the soul. The love of a pure woman is a quality that the happy recipient might well respect. Well, then, what really is love, this divine quality of which poets have rung, and which has caused so much real happiness as well as misery in the world? The young girl just assuming the responsibilities of married life, really understands but little of that element that vibrates within her soul, and causes her to imaging she loves. God is love,—simply expressing that tender care he manifests for his children. The soul hungers for love, for there is within it a vold which, perhaps, only one among all God's vast myrisds of children can satisfy. The love nature of God's children, has an existe ce within the human organism. But it was not our intention to fully define love or explain its intricate qualities, in this article,—we only wished to bit styre refer to wedded love,—how consummistod.

There is a young lady: Her soul

tion to fully define love or explain its intricate qualities, in this article,—we only wished to bil ifly refer to wedded love,—how consummated.

There is a young lady: Her soul is all music. She sits at the plano, and plays and sings sweetly. She worships God in the octave scale; she holds communion with the Spirit World in the delicate strains of voice which she sends heavenward; her soul is a garden of flowers where the muses carol and inspire her. She loves music—she is happy under the influence of those delicate strains that emante from the keys, as she passes her hands over them. A young man visits her, and being passionately fond of music, he feels a divine influence whenever in her presence, and he seems to love her—he proposes marriage, and is accepted. Truly, seemingly, a happy couple. There was music in each soul, and the response was, "love." They had simply met on the "musical plane," and it was really only the music of their souls that loved. But they are married. The lady is weak and fraglie; the man is strong and robust, with largely developed animal passlons. They meet now on the animal plane, and therein there is no response in the frail creature he has taken to his b.som. While on the "plane of music" with her, their souls in loving, tender accents responded to each other, and they were happy. They meet on the domestic plane. The wife has no taste to manage the kitchen, in fact, she is out of her elements there, and is illy adapted to meet the cold resolute world. The pair do not enjoy his wedded life only on the "plane of music"—then their souls appear to harmoniously blend. Thus it is with nearly all "hove matches." No doubt all truly seem to love when first matried, for they have met on a congenial plane, but oncefolf of that and discord and anarchy reigns. Love begotten under such circumstances is transient and ephemeral—is illegitimate, and is a curse to any couple.

It would be well, then, for that lady who an ticipates matrimony, to take into consideration the nature of that plane on w

are mismated, or the elements of their nature are antagorisatic to each other, resulting in giving birth to inharmoniously organized children, thereby filling our jalls and pentientiaries with criminals. That man and woman, united in the bonds of marriage, and whose life is distinguish ed by a succession of jars, should never become the parents of children. To do so, would be criminal; for criminals are made in the womb. Contention in a family circle will always affect the germ child. A man and wite with whom we are acquainted, quarreled, and the result was, her child in embryo was so perfectly psychologized, that it came into the world with hate for its father shamped on every feature. The young lady who understands why she loves, is truly wise and is, no doubt capable of making a selection of a husband that will conduce to her happiness. The physical organization of man is generally regarded as positive; and that of woman, as negative; but such is not always the case. One woman may stand in a

negative relation to one man, and him she can truly and devotedly love, but to all other men she is positive. When two persons meet, the male positive, and the female negative,—positive and negative to each other,—they will love each other, and can't help it.

The sphere of the man blends with that of women, and the influence impurted by each is irresi sable, and we care not what the position of the man or woman, they cling to each other on account of the relationable of the positive and negative forces, and they can not resist the influence. You take the maccoline woman, and she never can truly love, for her naturies too positive, and as to affection, she never manifests any. Her-nature is ley cold; a she chills all she comes in contact with, and she passes through life without seeing its sunshine, or appreciating its glories. We knew a minister of the goopel—well educated, intelligent, and enimently well-calculated to pass throught life successfully. His movial character was wi hout a blemish, and his wife, a lovely woman, seemed very much attached to him. During his ministrations he meets a yours lady—not handsome, or well educated, who stands in a perfect negative relation to him. He sits by her side. Their apheres blend as they sit and converse. One exhilarates the other. There is a reciprocal action in the positive and negative forces of their spheres, and bots feel a mental and physical illumination, as it were, that they never enjoyed before—and they love each other. The poor man can't resist the influence. The young lady, just blooming into womanhood, can't witustand the gentle action of those positive forces that make up the body and mind of the minister, and she finally consents to elope with his.

Now, we here say that love is a condition, created by the positive forces of the male, and the negative forces of the leavasing influence thereof, slone as well as in company with the opposite sex.

This question, then, is a condition, induced by positive and negative forces; for if such is not the cage, t

nced, should be torn asunder,

Mrs. E. Burnham expresses her gratification at the truths we have revealed in our articles on the Spiritualism of the Bible,—especially those that treated on Mind Shades and Body Marks.

Mrs. Luchdad H. Perry writes: "I have been reading with much interest, "Spiritualism of the Bible, No. 10." There must be a world of importance contained in the subject."

Mrs. Addie L. Ballou, who is now lecturing in Kansas, writes:

"Your articles on 'Mind Shades' and the philosophy you are advancing, are of priceless value to the readers of the Journal."

A prominent physician writes: "Your articles on the Spiritualism of the Bible, are being read with great interest."

We could "string" out" a column, if desirable, of such commendations. It is indeed gratifying to us to know that we are advancing thoughts that attract the attention of the thinking mind; but still more gratifying it is to us, to "Roow that the "supply" of new ideas is inchangatible, and that each additional step we take only reveale to us new fields, where our spirit triends stand beck-oning us on.

The above is the title of a very nice little book, that should be in the hands of every family of children. It contains full instructions for a system of gymnastic exercises.

Old and young will find this little boook a source of the most interesting, graceful and healthy amusements, in which both series and all the state of the series of the most independent of the series of the series and profit. And Old and young will find this little boook a source of the most interesting, graceful and healthy amusements, in which both serses and all ages will engage with pleasure and profit. And it will be found on trial for a few weeks, to be a daily exercise, not to be dispensed with by children and youth.

Bent to any address on receipt of twelve cents. Address S S. Jones, Chicago, Ill.

Bersonal and Zocal.

E. V. Wilson will lecture during April, as follows: Sundsy and Monday, April 3rd and 4th, in Cleveland, Ohio—two lectures and seance. Thursday, Friday, Saturday and Sunday,—the 7th, 5th, 9th and 10th—dwe lectures in Sparta, Wisconsun. Monday, Tuesday, and Thursday, at Fox Lake, Wis. Friday, Saturday and Sunday,—the 15th, 16th and 17th—four lectures at Fatch Grove, Crawford, Co., Wis. Saturday and Sunday,—the 25rd and 34th, at Dixon, Ill. Monday, Tuesday and Wednesday,—35th, 25th and -27th, at Franklia Grove, Ill.

Wednessay,

Grove, Ill.

These lectures will be at early candie-light evening, and one lecture on Banday. During day, susceptions will be received for the John.

Mill, lecture, in Joss during May, Friedwig will govern themselves according to his appearance in the Johnson of March 1988.

The said of the Journal, and not otherwise.

Hosey Ballou) Wm. B. Rosse and Stepher Duglas, unite in calling a Mass Convention meet at Hobert, ind., on the 27th, 28th and 20th May next.

D. E. Heal is doing a good work at his sick, in Atlanta, Ga-

Adde L. Bellon who has been throwing a fire brand into the orthodox rasks at Olathe, Kanass, lectures next at Fort Scott, same state.

Zhiladelphia Department.

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia,

The Telegraph Lines of Sympathy.

Well has it been said that man is a microcom of the earth and the universe, and that the latter were the macrocosm. Arts and sciences are but external expressions of man's interior nature, but it remained for Modern Spiritualism to reveal many of these lacts, and there are few more interesting than that of which we now write, "The telegraph lines of sympathy." Now that all intelligent minds know what telegraph lines on the outward signify, we will inquire of what they are types. Physiologists have long taught that motion and sensation were transmitted through the nerves of animals, to and from the central organ, which in the higher orders we call the brain—in the lower the ganglioningerous system,—these latter perform the part of the battery of the operation, while the nerves correspond to the 'telegraph wires, as extriers of the force. This is plain and obvious, even to the materialist. But there are other telegraph lines far more extended and equally important to the full and perice unfoldment of the human system. Through the development of the spiritual materies of man, we are beginning, to realize the same conditions of man, we are beginning to realize the same conditions of development, although they may be separated thousands of miles, may respond to each other's conditions over these lines of sympathy. If one is sick or in distress, the other will be more or less conacions of it. We speak of that which we know, and could give many instances in illustration.

We design rather, to speak of principles and the laws which result therefrom, and not of the facts which are understood by many and repudiated by others. We perceive that these lines of sympathy. If one is sick or in distress, the other will be more or less conacions of it. We speak of that which we know, and could give many instances in illustration.

We design rather, to speak of principles and the laws which result therefrom, and not of the facts which are understood by many and repudiated by others. We perceive t

hy.

The first use that we realize as belonging to a first use that we have referred of bind-together minds who are very nearly upon that planes of development or interior

interplanes of development or interior with.

We are aware that the mass of mankind are ally unconscious of this great and importantly unconscious of this great and importantly unconscious of the great and importantly and the series of the separation of the series of the seri

nan beings.—We irt-quently receive leiters from trangers who are impelled to queethen us on solnts of interest, and we are happy to respond of ar as we can, and we are happy to respond of are as we can, and we are happy to respond of are as we can, and we are happy to respond of are as we can, and we are happy to respond of a save we have a supply to the wear of the same three which extend from the really good and true men and women of earth. How you want to many the same three the golfous satisfaction in knowing that they tree. We can wear and any times in the day and telephen golfous satisfaction in knowing that they tree. We is nearly and response that sustains in the burdens of life, how refreshing it is to turn to the same three three in our thoughts and aspirations, and feel these in our thoughts and aspirations, and seel the there comes backs a response that sustains and encourages us. Each man and woman who trades firm and erect with strict principles of inegrity in their souls, is as a pillar on which all unuanity may lean and find strength. Every ust and true act of life is not only a blessing to be score and those timmediately around, but is indisence goes forth upon these wonderful eigraph lines, and reaches all humanity, and hough its motion may seem imperceptible, like hat of the old, glaciers, yell it as part or the reat omnipotence of God, and its tendency is very loift humanity into higher and better contitions. The knowledge of the existence of hease telegraph lines, which are thus every, where around us, opens up a grand field of study, not presents a vast responsibility; to u. It is rue as was declared by Jesus, "Inasanuch as are do it unto the least of these, ye do it unto ne." We cannot possibly act alone and solated. We are parts, not only of humanity, but of all reation, and are l'raked in the grand universe ut do it unto hange, not ourselves alone, but the mighty iniverse of which we are such infinitesimal roops.

to set us all endeavor to send forth true music harmony on all these lines, and we shall find them bringing back the same. We are arbiters of our destiny, the creators of our titions, the builders of our heavens. We turn all life's battles into zincories, its struginto conquests, and in the end triumph over hat would drag us down to earth and earthly litions.

Presence Action.

There are many important changes that are duced in the human system by catalysis of

nduced in the human system by carayyes or presence serion.

Thus in digestion, the physlin which exists in the saliva, sets in motion a change in the food from starch to sugar, and although the substance liself is not ured, does not appear to undergo any change, still this essential part of good digestion would not go on without its presence. In the stomach there is another substance called pepsin, which acts similarly by its presence, aid, ing digestion. The presence of certain individuals of the start of the substance of the estion. The presence of certain ay at times be essential for the high presence of agreeable or debjects and localities, act also u

these miners who have been born under ground, and have labored all their lives in the darkness of these gloomy caveran, and it is just about as difficult to give the people any correct the soft of a pirit life as it is to give the miner who had seen no other light than that of his poor reshlight, a conception of the soulight and its glorious productions in nature around us. Language will not convey any adequate idea of matter ard its time from our-perceptions and consciousness. Hence there can only be a gradual recognition of spiritual truths.

stence taere can only be a gradual recognition of splittual truths.

Some years since, the miners working in the deep caverns of the earth, were subject to serious socidents and loss of life, from the "xplosion of certain gases known as "fire damp."

Sir Humphrey Davy discovered that by placing a fine wire gauze around the light, so as to make a small lautern, which could be readily worn in the cap of the miner, all danger from such explosions was removed.

It is so to-day in the theological world. It is very unsafe to take a light into its deep caverns, and many explosions have occurred by persons imprudently doing this,—explosions which if not fatal aave thrown the parties completely out of the pale of the theological world.

Spiritualism, like Sir Humphrey Davy's safety lamp, places a safe light upon the head, and gives mankind the means of seeing the beautiful gens that lie all around them, and more than that, it prepares the mind for the brighter and more beautiful light of the sun of celestial wisdom and truth, which is ever shining above us.

The world is beginning to realize this. The

oom and train, where the second is beginning to realize this. The ancient flat, "Let there be light," is cohoing again over the hill-tops and mountains of humanity, and with the perception of that light comes greater freedom, higher aspirations, and nobler works to bless humanity in time-and in

We realize now that the presence action of the angel world has always been one of the means by which the race has been led along, step by step.

Now that we know this fact, we are marching on with a rapidity nuknown before. The consciousness of this presence action of the spiritworld has increased its power, and made those who are its receiplents much more responsible.

From the Baltimore Telegram.

Wash A. Danskin.

through which we were denoused were closed to our defense. We invited our assailants to meet us. We offered the use of our rostrum, promising an intelligent auditory and respectful attention. We expressed our willingness to listen to their arguments, and, if convinced of our error, never again to promule gate the teachings of our much-loved Spiritualism. Our invitation was met with that spirit of justice shows with the might have been proved from the contract of the might have been supported from the contraction of the principles of love and truth. Intendiced witneration was the only response. Then we challenged our resaliants to meet us in open discussion, but they were equally impenetrable to perpassion or defiance.

They dould not be induced to assume an attitude where the public would be enabled to draw a comparison between our philosophy and their religion.

Another of the same sort.

The brother writing from Harvard, Indiana, sending \$2,60 instead of \$3,60 as he says, to God Idea, Denton's Geology, Common Sense Thoughts, and the Deluge, forgot to sign his name. Let us hear from you brother; and will other correspondents be careful and give full address.

Titerary Aotices.

HEDDED IN, By Elizabeth Stewart Phelps, author of "The Gates Ajar. Boston. Fields, Osgod & Co., publishers.

This is a volume of about three hundred pages, and is admirably adapted to showing up the hearlessness of the Caristian world.

HEDDED IN is poteat with meaning when applied to a poor frail, sensitive girl, who, by faitery and the psychological influence of a pretended lover, has been led into difficulties which she could no more avoid under the circumstance, than she could control her sense of pain when exposed to any means of forture. The sensitive soul is so constituted as to yield to positive influences, as the snow fake melts beneath the congenial rays of a spring morning sun. But oh, how cold and frigid is the Christian world, towards the poor betrayed soul! This subject is most thoroughly ventilated in this work—completely "hedged in." What can she do? aye, that is the question! Until the public Christian Sentiment shall be radically changed, the teachings of the Nazzine will remain unheeded. This work is designed to awaken the public mind to better views upon this all important subject.

For sale at this office. Price \$1.50. Postage 16 cents. Address S. S. Jones, Chicago.

The TECHNOLOGIST, especially devoted to engineering manufacturing and building. Published by the Industriel Publication Co., 176 Broadway, N.Y. 82,00 per annum.

We are in receipt of the first number of this mag-zine. It is printed on ane heavy paper gotten up We are in receipt of the first number of this mag-azine. It is printed on fine heavy paper gotten up with taste throughout, and contains several fine articles, either of which is well worth the price of a years' unbecipiton. The publishers asy, "The projectors of the Technologist aim at putting in the hands of the industrial classes of the communi-ty a thorough and trastworthy journal, at the low-est price consistent with good management."

The Ellersphant
This is a valuable book and she
costs only seventy-fi

We have in hand certificates of cures performed here by Mrs Walt, of a very marrelous character, which we intendent to have inserted in this num-ber of the JOURNAL, but they were crowded out. They will suppar in our next issue. Her advertisement appears at the foot of this

Statistical Bepartment.

In this department we purpose to publish all reports that shall be torwarded to us by individuals or committed of local societies, in reply to questions berento appended, and our readers are requested to said in farsishing reports, local time, where our paper may not be circulated. This is intended to remain a permanent depart will be of insulinable value for inture reference.

A will be of insulinable value for inture reference that each reconsisted. This is intended in the ratio for training and will be of fastilizable value for training and will be of fastilizable values that we attract that each report will be subject to supplessingful reports from time to time, as fine errections shall be discovered, and chances made in the status of the spir test philosophy, by the discovered to the subject of the subject of

How many avowed Spiritualists are there in the of _____ county of ____ and state of ____ and what

year!

How many mediums, what phase (f mediumable a d what are their names 4. Want churches are the most prosperous in numbers and e billity of preachers!

6. What i the apparent status of the old theological churches, and the more filteral in the estimation of the mass of inited in your town?

Green Ganlen, Will Co., Itt.

Reported by Jasen Steele.

Number of Spirtualists:—Seventeen.

Number of Spirtualists:—Seventeen.

Names:—Q. A. Jatsen and Tamily, J. M. Cossitt and
wife. J. Steele and family, F. W. Caulkins and wife.

Caulkins and wife. A. A. Arder. J. White. T. White

Localizes:—Fire during the past war by Dr. Danh.

Medium:——Pour or the being diveloped of discreat

phanes. Mrs. H. A. Stowell, impressive, Lloyd Italson.

John S. J. Steele a buy of norteen years oil, impressional and clairvoyan; Mrs. Rosaline Gankins, healing

dims. J. A. Steele a buy of norteen years oil, impressional and clairvoyan; Mrs. Rosaline Gankins, healing

medium, and Brother A. A. Angel, healing medium.

Orthodoxyl is on the water.

Orthodoxyl is on the water.

iff A. A. Congar, Methodists have, one small society, isociety of Baptiets, but they have had at year. Three years ago, they hired a the orthodox broad of life to their commenced a protracted meeting,— le exclusioner. The Baptist Gol ponra a good aumber converted and added

ste ported by Harriet E. Pope.

Number of Spiritualists ... Twenty.
Sames ... D. Souditch, H. Badel Janghete, T. R. ChapSames ... D. Souditch, H. Badel Janghete, T. R. ChapBanes ... D. Souditch, H. B. B. B. Belle, H. B.
Re de, H. Mills, A. W. Pool, Lydia Pool, H. P. Kingsley,
G. W. Kingsley, T. F. Andrea, I. Pope, Kas R. Pope,
Harriet E. Pope, T. Jackson, Eugene T. Kingsley, Margaret Jackson,

Marriet E. Pope, T. Jackson, Eugene T. Kingeley, Margaret Jackson. In addition to the above there are younger persons
in many of the families, who are taught, and believe in
our philosophy, while twice as many believe, but do not
openly anknowledge themselves apprimishes there, some
for taiking, some for healing, and some for raps.
Name: "Margaret Jackson, Lydin Pool, Isaac Pope,
Mrs. O. W. Kingby, and mysell.
O. W. Kingby, and mysell.
O. W. Totter a number of times. Mrs. Bell. A.
Chamberlain and Br. S. A. Thomas, lave also given us
some fine lectures, and your humble sevant lectures,
once in two weeks. When neve, Isaac Pope lectures on
Churches: "—As to the property and ability of the
other denominations, it is rather mixed, Since I have
lived in the place, the Methodists have do not time numbered seventy-five or more, the Campbellites as many
persactive told the presching clobe, last fall, that there
were but thirteen names on the class-book, and that he
could not that half of them. The Gampbellites are hardly
find enough to claim the promise, and the "glory" of the
Three are a great many liberal thinkers here, in fact we
are progressing nicely.

Number of Spiritualitis: ...Twelve. Names :...J Edgon, Elizabeth Edson, Milan Edson, eorgie Cadwell, Eorona Edson, W. Marshall, Jane larshall, John Marshall, G. Marshall, Mary Marshall, and nother. lums :- -All the Marshall family are good mediums taking, healing, etc., as also is Miss Georgie cad-

Millrock, P. O. Jackson Co., Iowa.
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Number of SpirituMets—Filteen
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Number of SpirituMets—Spiritum—Spir

ches:---Methodists and Baptists most numerous Elkhorn Shelby Co., lowa

Number of Spiritualists : ... Eleven.
Names : ... J. More, S. Kelsey, Wm. Black, W. Flitch, Flitch, Bay Kelsey, Leala Decker, Ulara Flitch, George (unikard, John Olyne.
Lectures : ... We have had but one lecturer here in the

f. Clyne.

Clyne.

Chave have had but one lecturer here in the fir. Powell,—and one medium. lists, (who from "little quarrels," are losing e Pressby terians are the leading chucches.

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Chapter III.—Mangaret Valler.
Chapter III.—A magnetable W ride.
Chapter III.—A bargaret Valler.
Chapter III.—Interview with Chapter III.—Chapter III.—Chapter III.—Chapter III.—Chapter III.—Chapter III.—Chapter III.—Chapter III.—Chapter III.—Chapter III.—The I alth of Progression.
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1716 — The Spirit Library Gos.

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Communications from The Inner Fife.

DEAR JOURNAL:—The following autobiography in the possession of your humble contributor, was written by a friend in the Spirit Land.
While living, he seemed to have been impressed with the belief that he was in possesion of a gift, so called, that enabled him to discern disembodical spirits.

While he remained in earth-life it is most.

ern disembodical spirits.

While he remained in earth-life, it is most robable that he would be sensible of the fact hat he was a spiritual medium of the first class. At best, we doubt not, that he would be accepted as such by those who have witnessed the benomens, and who have investigated the subcot of modern spiritualism.

L. G. THOMAS

Philadelphia, Pa.

"I am endowed with second sight. This facul-has remained with me since my early buy-od. I have an almost indistinct recollection-having somewhere heard,—probably, from parents, for, being at a very early period of my glopived by death of both of them, mem-fails to bring them back corporeally to my

ision.

I remember to have heard it asserted that I was sorn with a caul. I have intimated that the corporeal or physical being of my parents has aded from my remembrance: yet, spiritually, have seen—aye, and held converse with them;

ore in the city of Philadelphia. By fmy parents, I was left at an early care of relatives, and my school-boy spassed in the beamtilut village of which now forms part of, and is emission to be city of brother lower lower which the limits of what used to be desired title with the limits of what used to be decided in the limits of what used to be dearing title will adhere to the city, it as years, have interested affined lean streets, and bright, affairm

nares.
Dear old Frankford! How the memory bes back through forty years, and untilds to yvision the beautiful image of my first lore, and all the trials and storms incident to the life every man, who can banish from his mind e fond objects upon which his first youthful lection was placed?

Oh! there's nothing half so sweet in life, As love's young dream.

E.L.E.N. ENGLISH.

Many years have rolled away into the shades eternity since thy pure-spirit-left life beautiful rully casket; still thou art fresh and green my remembrance. Bown deep in my heart thou enshrined; never, while "memory y boot brain," to be effaced. She was a schoolate of mine; and oft have we gamboled to-ther in the oid Quaker meeting house lot bere the school house was located.

Ellen possessed a form of the most perfect ould. Her dark brown halr hung in curis ound her swan like neck, while her eye which re of a dark brown halr hung in curis ound her swan like neck, while her eye when the schollke bloom upon her check, while he nelve cut mouth was rendered more enchantly by those cherry lips go by those cherry lips go by those cherry by the control of the way and the factory with the color of the way when the color of the way while the color of the way while the color of the check while her of the way while the color of the way was the check while her of the way was the color of the way was the way was the color of the way was the way was the color of the way was the colo

Our youthol affection was mutual, and our oth was early plighted. How we used to well in conversation on that delightful inture, hen, after a few years—ah! how long the ars seemed then,—we should attain the pe-did that would wisess our union. The fa-

ous then.
essed. In the course of a few
oved from school and placed
ouse in Philad liphia. The bususe in Philad liphia. The bu-

ow looked joyfully forward, as I was ap-mating to man's estate,—to the time we fixed upon for our marriage; for I had uly advanced in the confidence of my em-ra, and was in the receipt of a salary ad-for our support when we should be unit-

the city in the afternoon's stage coach. This day I remained with my adored Ellen later than usual, as we were arranging the day for the consumation of our nupitals. We fixed upon the ensuing S.bbath, and after many fond embraces, I tore myself away and apad to the "Greak Keys" hotel, from whence the last stage

While filled with the most turn. While blied was the butter, was, as I observed, partially occumoonlight, when I beheld to my inhorror, a right which seemed to cond in my veins, and turn my heart

geal the blood in my weins, and turn my heart to bey coldness.

The door of my room, which I had locked on the inside, suddenly opened noli-elessly, and a female figure, the mage of my belowed Ellen, entered, and moved toward my bed. Halting at the foot, she raised her eves, and casting upon me a mournful but affectionate look, she little her hands and pressed them upon her bosom.

Struggling for volce, and shaking as 'were in an ague it, I succeeded, in shricking "Ellen."—when I passed into a state of insensibility.

I must have remained in this condition for several hours, for when I recovered my consciousness, the rays of the hight sun were streaming into my room. I sprang up, and my first act was te examine the door. It was looked, just at that left it before retiring to rest.

Hastily dressing myself, and inditing a brief note to my place of business, explanatory of my shence, if proceeded to a livery stable, procured a horse, and was soon speading rapidly to Frankford. I was in a state of extreme agony. But my mind was made up, I felt as certain as I be leved in my own exitence, that the iddi of my heart was no more,—that I should never again behold her allive.

As I approached the village, my fears of soon beholding the reality, but well nigh overcome.

but my leart was no more,—that I shows my heart of some health of the reality, had well high overcome me, so that I could with difficulty keep in my saddle. At the hotel clismounted, and proceeded on foot to the residence of Elien. When within sight of the house, if I had entertained any doubts as to her death, they would have been disnelled, for the inevitable signs were visible in realled, for the inevitable signs were visible in

ar the inevitable signs were visible in the closed shutters, and the strip of black crape upon the door.

I entered the house with widely different feelings from those with which I had left it but a few days before. I joined the weeping family gathered round the bed, whereon lay in the cold embrace of death all that was mortal of Eilen English.

After pressing her cold line with

pressing her cold lips with a passionate dy jielding; to a violent burst of feeling, I to the family with inquiries as to the feel death. They intormed me that it he close of the day, had complained of lar feeling about her heart, but as she siy suffered some slight attacks of heart little importance was attached to the and she had retired to bed as usual in

awakened by per viril and found ner dead.

In answer to the inquiries of the family as to how I was so soon apprized of the affilioting dispensation, I informed them of the the mystericus visitation I had received from the spirit of Eilen. It was the subject of much marvel, but the great affiliction in which the family were involved, overshadowed all other considerations. We burled her in the old Presbyterian churchyard; and many a time afterward, I stood by the grave, and dropped a tear to the memory

place, I called out to individual that he had to his own bed, and not d no answer, but immedi-

one now fully enraged. I sprang up intention of opening the door and call-wise not that instant; I heard a solice as lee and movement of feet at the bottom irs, succeeded by a rush of several pertes steps, and the violent falling of yor substance against the door, proconcussion almost sufficient to break it.

spirits.

Bracing myself with courage, therefore, to meet whatever might transpire throughout the night, I concluded to lie down again, leaving, however, my candle burning. I could not close my cyes, as sleep seemed for the present banished.

While I lay thus, gazing around the room, a kind of mist seemed to be accumulating in the corner of the room farthest from me, which soon revolved itself into two distinct figures. And now a most fearful spectacle because visible. I beheld a man extended upon the floor, strugrevolved itself into two distinct figures. And now a most fearful specialce because visible. I beheld a man extended upon the floor, strugging, as it seemed, in the grasp of a female, who, at that instant, made a plunge toward his breast, when she arose and stood gazing upon him as he lay prestrue. To my inexpressible horror, I saw the life-blood gushing from his breast in a copious stream, deluging his clottes and body with its criason hue. Life appeared to be rapidly departing from him, and now the female turned from her victim, and as her pale face was toward me, I could see that she was a young woman of great personal beauty. Clad in a dark dress, and possessing a form of the most perfect mould, she stood, holding is her right hand a dirk, which as he was wiping upon a white pocket handkerchief in her left. From the crinsons strong the time time the left, it seemed as though the instrument was wet with blood. Having accomplished this, she put the dirk and handkerchief in the pockets of perdees, and them moved toward the door.

As she passed near me, I had a better oppose

I should state that, during the enacting of the thrilling scene I have endeavored to describe, not the slightest sound was sudible; hence, I was already prepared to set it down as a vision, or representation of some past act of murder,—the extraordinary faculty with which I was endowed, rendering such things visible to me. When the figure of the besuitful female had passed out of the roo n, I arose from my bed and listened at the door, but nothing save the low whispers of the wind, agitated the quiet of the night.

misph:
Returning to my couch once more, I lay down but with no disposition to sleep. It was near morning, moreover, and just as the light of my candle expired in its socket, daylight began to peep in at the windows.
I arose early, with fever'sh anxiety and curicaity, determined to fathom the mystery of the events of the night. With this intention, I descended and sought the landlord. As I detailed to him the scenes to which I had been a winces, he manifested much concern and surprise, commisserating me upon the severe ordeal through which I had passed, and the deprivation of sleep consequent thereon.

miserating me upon miserating me upon which I had paised, and the deprivation occusedness thereon.

"The reality of your last night's vision," said he, "was enacted in this house many years ago while my father was the proprietor, and when I was quite a younger. Many persons have occupied that room since the dreadful occurrence transpired there, but you are the first one rence transpired there, but you are the first one

people recovered from it."

"Would you have objections to acquainting me with the incidents connected with that matter? I am very desirous to learn all about the lady I saw last night."

"None whatever," replied the landlord. "I am perfectly willing to give you the story, as well as I can connect it together, for I was but a boy then, and some veriens have almost escaped me. But we will sit down, and while discussing a bottle of good wine, I will tell you the melancholy story of

ANNIE MORRISON.

Annie Morrison.

his children. To this, Mr. Morrison, who had conceived himself to be deeply injured and humiliated by the conduct of his daughter in marrying contrary to his winken, returned an answer couched in the most indignant terms demonstring his daughter, and absolutely forbidding her to wenter the contrary within the pre-miss or late his presented.

ence. All these matters came out in the public examination which took place afterward. In the meantime, it was observed hereabout that Mr. Morrison had become strangely altered in his demeanor. He seemed to neglect his business entirely, and rarely ventured from his

usiness entirely, and rarely ventured from his lowe. One day, about it months subsequent to the injorment, the folks shout our house were in a state of excitement concerning the arrival here a the stage coach of two individuals,—a ledy reased in black, and closely veiled; and a gen-teman,—who, nowthistanding a considerable hange had taken place in his appearance since ast seen here, some of the by standers re-cognized as Mr. Frank Addison. The ledy was doubtless his wife, the beautiful Annie

and seen seen some in a system recognized as Mr. Frank Addison. The lady was doubtless his wite, the besutiful Annie Morrison.

Speculation was rice, respecting their visit to ber native place; many accriting it to a desire on their part to effect a reconciliation with her lather. Upon their arrival at this heuse, kept them by my fasher, they were allotted to the room occupied last night by you.

Shortly after their arrival, the lady went out alone, and it was observed that her course was directed to her lather's mangion.

Frank kept to his room meanwalle, ordering refreshments, together with a butte-of brandy. It was not until the twilight came on, that the lady returned. In order to have my story required, it must tell you what transpiried at Mr. Morrison's upon that eventful day, as it was all made public after wall.

It seems that Annie and her busband, at the regent solicitation of the latter, had come up from the city for the purpose of endeavoring to effect a reconcilation with the old grotteman, and it was arranged that he should go to see her fasher, while her husband remained here to awit the results of the interview.

When Annie arrived at their father's house, she was an all that he would object to reconcile the when the consented to admit her to har father was, the found him by log upon a sola, indulging to a sort of mental reverte.

Sortinging foreward, she threw hereaff upon her knees before him crying, "Father! dear taker?"

Mr. Morrison raised himself from the sofe, and in an indigment voice commentated her to be only and in the sofe, and in an indigment voice commentated her to be father.

her knees before him crylog, Famouriather?"

Mr. Morrison raised himself from the sofs, and in an indignant voice commanded her to 'begone? and to 'leave his presence.

She caught him by the arm, and in an agonized voice besought him by listen to her, and then, in a horried manner was proceeding to tell her story, when her father cried, "Hold, tell her story, when her father cried, "Hold, what you are, and when her father cried, "Hold, o you know what you are, and of me?" "Beine you proceed he, opening a drawer in a deak r hun, and taking from thence a this, and then Irame an apology

arned to the sofs.

ing the paper, or letter, as it really
proceeded to devour its contents.

d its perusal, during which she beagitation, she uttered a piercing
before her father could reach her,
violently to the floor in a faint-As see inflated to person, and trayed great agitation, she scream, and before her fath she had fallen violently to ing fit. He rang the bell trayed greaters and before a serious cream, and before a she had fallen violently to an fit. He rang the bell for assistant con the servante arrived and assisted to restore her to consciousness; but some time elapsed before she was able to arriculate. The letter, the reading of which had caused this agitation on her part, ran thus as far as I can remember:

Ma. Monnson-Dear Sir:—The duty is imposed upon me of making an exposition of a paster in which I have been to some extent constater in which I have been to some extent constater in which I have been to some extent constater in which I have been to some extent constater in which I have been to some extent constater in which I have been to some extent constater in which I have been to some extent constater in which I have been to some extent constater in which I have been to some extent constater in which I have been to some extent constant.

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Over six t e upon her a frauduent extemony. At e. I was ignorant as to who toe lady telling me that she was a resident of it was in a private room at a hotel, extemony was performed. None were to the telling me that she was a resident of it was in a private room at a hotel, extemony was performed. None were to the extensive us tree actors in the scene, and was introduced to the young lady as an elergyman, my conceinne almost us I gazed upon the beautiful and integrated the extension of th pany him t such periods ag not not to insult ow, sir, inform you quarrel, Frank ited by the a state is very qua his best for

ely desire to atone for my own con-participation in Frank's schemes of not therefore should you entrain any out the matter, I am willing to afford tisfaction of a personal interview, pro-my greanted exemption from a you may desire ressed to : lelphia Post Office

former, and a me."

And did he?" gasped Annie. "He did, and firmed my bellef in the truth of his charges, and the firmed formed act, I immediately proceeded to Philadelphia, I calling at the bank, I found the draft for

side of his wife and unfortunate canginer. A nun-sur, have I related to you in an imperfect man-ner, the fate of the once pride and belie of our village."

As the landlord finished his melancholy narrative, I saked him whether the instrument that caused Addison's death was ever found.

"Yes, it was found in the pocket of the dress, as well as the bloody handkerchief you saw in your dream last hight."

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AUTI

Evontier Department,

37..... B. V. WILSON.

Mr. Wison's lecture last evening, was on the subject of good. The subject was isid out in this way: abraham, issae, Jacob, Moses, David, the prophets and the apostice, were all about as bad men as ever lived on this foot-stool of the Almignty; but, siter all, there was some good in them. They were influenced by very bad princi-

migaty; but, after all, there was some good in them. They were influenced by very bad principles; but they exhibited some good principles. He noticed the above named characters personally and severally; but we venture the assertion, (and there is no great venture about it, either), that more than one-haif of the statement he made about them, are xor found in the Bible, and the way through, Mr. W. has claimed that he quotes from the Bible "just as it reads." (I I am not right in my statements, its own one of Mr. Will son's lifends, or himself, deny my assertion, and give the public the benefit of that death.

We will give a few champles of nas mis-state. We will give a few champles of nas mis-state of give more. Where in the Bible did Mr. Wilson of the state of t

things that Mr. Wilson dwelt upon a ght to be noticed. One is, the differencealogies ("ge-nealogies") of our Mr. Wilson expect a genealogy of the other of the host other of the wifer It is now gindown the other of the wifer It is now gindown to the host of the wifer It is now gindown to be a superior of the other of the wifer It is now gindown to the wifer It is now gindown to the wifer It is now gindown to the wifer It is now with the wifer was to the wifer with the wifer was to call father), and by his real

oned the same as a real father), and by his real mother.

Again, Herod could not have killed the infants with a view to get rid of Jeaus, for Herod died B. C. three years. Is it possible that a man who has "lectured to large audiences from San Francisco to Boston," does not know the difference between the vellage area, and the true sar? The true era of the true care, and the true sar of the true care, and it is the vulgar era that is referred to, in giving chronological dates. Herod died three years before the vulgar era, but one year, or less than two, after the true era. Shall we say that Mg. W. Is ignorant, or a deceiver?

CENTO.

Auburn, March 11th, 1870.

The above criticism is from the pen of a Universallet minister, and is a fair type of their honesty, as reformers; and for the editication of this examed drine, we repeat our answer to his criticism, as we cave it before a large and intelligent audience, in Corning Hall, Auburn, N. X., March, 11th inst.

After reading: the above article to an attentive audience,—during which "Crito" continued tramp-

audience,—during which "Crito" confunest tramping up and down the hall, to the great annoyance
of all present, frequently interrupting us with
coarse and rade remarks, unworthy a man or a
minister,—the people had to put a stop to his
unmanly conduct. We now take up the last sentence of Crito:

"Again, Herod could not have killed the infants
with a view to get rid of Jeans, for Herod died B.
Ct. three years " " "

with a view to get rue to green, results to the quo-tation we made from Matt. 1: 18:

"Now the birth of Jesus - was on tills wise."

Here is a star in our Bible, and looking at the reference, we find, "B. Cr. four years."

In the second chapter of Matthew, first verse,

"Mow, when " Jesne was born in Bethlehem, of dea," " that it is five years B. U. In Mast. 19, we read;

Inst is not years B. C. In Matt.
But "when Herod was dead," B. C. three
a. We saked, last night, "lait true that Herted three years before the birth of Jesus? If
now could he have killed the Infants to get
of Jesus." Again, is, it true that Here is a
tof Jesus, or, was he born before he was conde, four years? or was he conceived before he
to of Jesus; or, was he to be born, five years—walch date shall we accept?
Interesting. We really think Crito needs a
are are to cover up such vulgar records. Give
rue dates, Crito, and you will need no vulgar
o sustain the birth of your Jesus.

The birth of your Jesus.

Francisco to Boston"—it is false. We stated,
the pigins to Maine." is Crito "ignorant
deceiver?"

s now answer the next paragraph above. "One

ceiver?"
ow answer the next paragraph above. "One
things, Mr. Wilson dwelt on a good deal,
to be noticed."

s now answer use that present a good deal, it to be, the general present the genealogies to be the first whom expects the genealogies as man, on whom the churches and Crito delfor immortality, to be correctly given by appired authorities, Matthew and Luke. They ot, hence one or both are wrong. Matthew er Joseph the son of Jacob; Luke makes him on of Hell. Again, both deay that Jesus is, as the second of the son of a man, as Orito makes possess of the second of Joseph, which were goode it as it ought to read; land Jesus himself began to be about thirty so of age, being the son of Joseph, which were good of the second of Joseph, which were second or with one "gr-nealogies," we will say that he so off the pain, and goes over to the principles it without works, souland body, in making y the son of a man, and Jesus the son of no

Again, we quote, "Where did he get his information about Laban's sheep ?"
We answer, "Gen. 30: 20, 48. Jacob had the management of Laban's focks full five peers, siter putling the "rods of green popiar, and of the hasel and chemet tree." Gen. 30: 7. Will Crito read and learn?
Crito will also find in Exades 4th M.

land learn?

rito will also find in Exodus, 4th, 24, where
undertook to kill Moses in an inn, and did
because Zipporsh cast the fore skin of her
at his feet. Here is a bar room scene that is
t accompaniment for Judah in his judgment

a di accompaniment for Judan in ma judgment against Tamer.

The story of the attempted murder of Hagar and her shild, Ortio will find in Gen. 31:14, 30: The story of Abraham let and the shild, Ortio will find in Gen. 31:14, 20: The story of Abraham let eff for Egyph poor, and came back rich,—Gen. 13:1, 2. Abraham succeed od so well in his lying tour into Egypt, that he repeated the lie in Genr, to Abtimileck, the king, and for the lie to determine the king, and for the lie to determine the king, and or the lie of lie of

misrepresent for man the sum misrepresented as in calved.

And or sepect, and we charge back upon you, your willind misrepresentations. It is like you and all of your lik. We stated that Abraham lied or Pharson-west into Egypt poor and came out rich. Either Pharson hired the liar to leave, or Abraham was third as well as a liar. Second, Abraham was there as well as a liar. Second,

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then eccessities of the people, and is in close alliance
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millions upon...millions of loving and despondent
souls.

We believe the importance of these departments

once attend the seances, but as it is natural for all to love the approval of the intelligent and the good, we transfer the following from the columns of the Banner of Liour, to the Journal:

Thirteen wears and more has this department of our paper had so existence; yet to-day, nowith standing the accumulating evidence from year to year in nearly all parts of the world of the return of the spirit size death, many people assort that the messages given at our circles, and published in the Banner, are not well the property of the contrary, there are some few at this time who, through ignorance or design or both, publicly demource Mrs. Cossant and her mediumship. Being naturally of a sensitive nature, she feels keenly the shifts of malice simed at her on the one hand, and the anathemas of ignorance and bigotry ou the other. Knowing that she is used simply as an instrument which we will be shift of the contrary, the shifts of malice simed at her on the one hand, and the anathemas of ignorance and bigotry ou the other. Knowing that she is used simply as an instrument which we had been to seek return may reach their friends of earth by coming on rapport with her physical organization, is it strange that she feels that she has had injustice done her by a portion of the public? To such an extent of late have designing partice carried their warfare signist Mrs. Conant personally, and the Message Department of this paper, that, desponding somewhat, she addressed the following note fully, and required on to forward it to Mr. Mannefield, of New York, for nuswer. Mr compiled with the lady's request, and in due time the unopened letter was returned, answered, which answer we also coppy:

ONANT'S LETTER. MIR. ONANY'S LITTER.

My Dear Friend in Spirit-LITE, Theodore P.
Tell me, are the Messagres printed in the 1
of Ufgit genuine? Do they comp from the
whose names they bear, or am 1 being nased
-crive the world? I sake for light upon this si
because the skepitcal world say I am a hu
pray you give me light I and if I am d
good work, oh tall meso, and give me it
oursgement is on much need. Your mortal

PANNIE A. CONANT.

RESPECTED LADY.—YOUR without date is before me and my friends l'ierpost and Kitredge, and we conjointly proceed to answer your queries, as noted in your sealed package.

What matters it if the would be wise inhabitants of carsh cry humbug or imposture at such ministrations of angels as are exhibited through your organisan from weak to week? Was it not so in the time and life of the meet and lovely Nasarraws what again of ment exhibited lovely nasarraws what again of ment exhibited lovely have not abused in the same way that the so-called Spiritualists are at this day?

Have we resson to expert anything less? or should we mouris if such vile epithets are heaped upon as?

should we mourn if such vile epithets are heaped apon as?

I tell you sister, "a wounded bird always flutters when hit in the vitala." The Charch knows that his foundations are tottering and crambling to the earth, and soon will be entirely lost nader all creeks, and so completely are they made transparent to the misse of those in the humber while of life, that they do not hall to see the error that has been practiced upon their creduity, and almost on masse come out boldly and declare they will think for themselves.

Sister, let skeptics cry humbur, They did so at my teaching, and even prayed foot to put a hoot hard to be a seen of the complete of the complete

and night, proclaiming this heaven-born trath to a much decelved people. But my work will follow me, I trust, and so will Brother Perpoute—to some good degree—that it may not breadd of as we lived in vain.

The teachings given through you are sound, and will stand the test of same minds. You are under the especial charge and watchint care of a bend of spirits who leave you not, day for night. Be, then, parelve, and let us come in our own way.

We are humbly, "Tanganas P.

THEODORE PARKER, JOHN PIERPONT. RUFUS KITREDGE.

RUFUS KITARDOS.

On reading the above spirit-measage, git rough Mr. Manafeld, Mrs. Oceant remarked Mr. Farker had made a mistake in stating that note without date was before him, etc., as she leved she had dated it. But upon opening sealed letter, ahe found, much to her surprise, the had omitted the date. Before the letter parform our own hands to Mr. Manafald, it was chilly examined, and was returned to he in preceding the statement of the sta

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fected by tobscoo, and through these upon the moon, mornally cleaning the point of lobacco from the system and than allaying the unmariar cravings for tobscoo. He more handering for tobscoo and the majoring the state of tobscoo. The mornal craving the state of tobscoo. The time taken to bilay all feetre for the use of tobscoo by the Preparation, varies slightly in different persons, the everage time being about five Jays. Bone have no desire for tobscoo whether after using the Preparation two days. The health and pure of every tobscoo user in the country calls loudly, bedop in the sec of to becoo.

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to the abelis, and when offered for asic can not be
distinguished by appearance or quality from the
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Ro. 58, 70.1, 54.

. www. H. Josephyn,

The Healer and Ciniveryant, on he constitute at the Healer and Ciniveryant, on he constitute at the Healer, 114, South Franklin, near Washington, he fit, Cloud House, Dr., Jesselyn has been address years past with attents. Address China China Vol. 7, No. 15, at.

LITTLE GRACE C. TREADWELL

GRACE C. TREADWELL

12 RECEIVED FOUR LETTER DESIRATION TO KNOW
1 the particular about my nince. Ber name is Greec
C. Treadwell, and she is four years of age. One side of her
face was available for a long time, as that it cloud one age
outly and she had as lejery under the other one.
Whesever she could open the life, here was seen as thich
while this over both eyes, as though the white of the age
was stretched across these. For two days she could not ase
anything. We commanced giving her the Foutive Fouters
as soon as we know it. When she had taken one half a box
the could see as well as ever. She had been troubled with
the Scirctis over since she was born, and had always been
favuell. Since she has taken the Foutive Fouters the has
been very well most of the time, as bealthy as children
generally are. I myself need one box of the powders last
ammer, and I have not heen as well as I now am, for
four or the jears."

Mrs. Mary M. Newcomb, Bernardston, Mass.
To Frofessor Space.

TS WANTED EVERYWHERE POR THE POSITIVE AND NEGATIVE POWDERS.

THE STOMACH

OSTRICH.

The stemach of an ostrick will digust giase, finis, tron-coble stones, and aimost anything that may be published. It is not possible, or demirable, for man to exquiry such a wenderful stomach. The meares human approximation to such vigorous digustion is job to found in those persons who have used Spenor's Foolit's Veroviers. Propaptics of tee, twenty, and even thirry years' standing, it at that the Postur's Towarders cure their Dyspepties on that they can as and digust anything and everything that anybody eige can

ENOUGH FOR THIS TIME.

(i Probably you remember my letter to you of June Let-etesting the Condition I was in at that time, and sab-ing your advice. I was troubled with Rolargement of the Liver, Oversion of Gall, Castra, Borochits, Secrelia, and in fact, about as complicated a condition of diseases as you

To Professor Spence.

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND XEGATIVE POWDERS.

THREE DOCTORS A WIZZARD.

A W 1 2 2 A 15 D.

If A first styping three M D.N. and one bottle of Winne
tim Roll, and one other prescription, my wife's Rheum
tim Roll growing worse all the time, until whe took life
Spence's Positive Forefers which cured her calarged foil
and now she is well and hearty. We also gave the Positi
Powders to our little granddampher at the age of two wes
old for Pits, and it has been the manuscult tills thing y
over saw up to pusterday, when it was taken with the Rogive Forer, for which we gave, it the Positive Fowders, a
this morning it is quite well."

Mone Hartland, Pany Yann, M. Y.

Mone Hartland, Pany Yann, M. Y.

GENTS WASTED EVERYWHERE POR THE POSITIVE AND NEGATIVE POWDERS.

WHO TO ASK

WHATTOASK.

A SK Mrs. E. Smith, of Gresoville, Pa.—ask Mrs. L. Saow.

— man, of Castins, Me.—ask R. J. Weeks, of Harless, N. Y.

—ask A. J. Mobray, of Stocknon, Minn.—ask Mrs. L. P

Worden, of Oshkoch, Win.—ask the theomade who have

tried them, if Mrs. Speace's Postive Powders do not care the

Dyspopata, and leave not a trace of it behind.

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CHICAGO, APRIL 9, 1870

VOL. VHI.-NO.3.

The Bostrum.

A Lecture by Isaac Rehn, Delivered Concert Hall, Philadelphia.

SENSUOUS BELATIONS TO THE SPIRITUAL AND PHYSICAL WORLDS,

of for the Journal by Benry T. Child, M. D.

Reported for non-necessary or nearly a very leave to with reference to curring before it is so cirty, the force of the insper rational ford and the Christian Religious the constitution of the Latest Series, was sen consewhat receipying public attention, and of the spar of the mones, I should find it is taked to a satisface subject two conjects plants.

the action the of the Nation are more are probable to give public recognition to any probable recognition to any not religion. The probable recognition to the probable recognition of the public recognition of the document of the spectrum is whether and recognition of the document of the desired required to the accordance with the spectrum decided to the accordance with the spectrum of recognition of the sation, with a procession give count protection to every form of recognition of the sation of the s Subject of our Seasons of the Joses to the call and Thysical Works. From a the call point of yiew, this golden has not as in which if may be most by made recipied in the continuous contract the reason that breed sciently considered, he reason that breed sciently considered, he reason that breed sciently considered, is an immaderal something, busing no dereclations to this life and not, as we believe go a series of relations connected in all combination, through all the continued so of presible existence, relating the funities of this; and having a point of contact his as actual as is our relationship to this and outer world. The theologians never into controversy with the Spirtualists uphia question. Indeed, we have lovited over and over again, to discuss this question they never have responded to our ation. There is another class of men who heavy and powerful blows at us,—men of dant abilities,—men of knowledge,—men perience in scientific attainments, and it is emespecially that what is said this evening he addressed.

asy be well for me to state here, our spirit-trier of this whole question. As I have fed, we regard the universe of matter, the see of paind, and the universe of spirit as many grades in that which is eternal and star grades in the whole is eternal and star grades. The seed of the which, and seemtially the spiritual universe. In cords, that what we see, the exacted of things, are but precipitations which in

I do not maintain that we can establish this point absolutely, but with those as a basis, we have the power of explaining what otherwise could not be explained by any knowledge we possess

possess

The materialist and the theologisa possess an illustration of this point.

Let me sek year attention to some consider ations touching our nervous organization, and the means by which we arrive at our semionis knowledge, highers, seeing, feeling, & If I succeed in making myself understood I shell by the half by which your better independ will be enabled to arrive in the coloring or the possession of the possession

the ended that Year of the month of the test terms the standard to

string is a unclear that deleter the string is not by the terror terror to the string of selection of selection of the string, and if you will be at this in mind, it would add you very much in understanding the point which I am seeking to present.

Let us look at the sense of sight as another illustration, and we per other of the string. There is a difference between the sense of sight as another illustration, and we pero ive it is produced by what we resimple undulations,—almost perfectly analogous to those we receive from the vibrations of the string. The wibrations of light are distorbances of the wast and all-pervaling etter and according to the rate of this disturbance, dowe precive the sense or quality of that light. These undulations are external to us. Bear in mind that the external word present inceft in upon us,—not that we get the sense of the selection of the string. The wibrations of its light of t

merve, produce a sense of light,—in the andi-tory herves me of sound,—thousands of these little filaments floating in the lyu ph countiseed-in the labyth in of the ear, receive the hippre-sion of source. From the vibrations colavered is the atmosphere, these impressions are con-veyed to the seat of sensatio, to the brain. What I want you to bear in noted with ref-crete ever those filled ratio said, that which they are real, they are only known to use by the printing love, which is bothed these, and are sometimes earlied by there at.

erto unexpanse the light occur to some minds organs of sensation equally true of the . The point at which y man has a spiritual . What reason have have not spiritual—constituted essentia—not only the ania able kingdom also. I believe the who but, a shadow cast I kno

For the Religio-Philosophical J

To swell in that Eden forever.

Oh, why do you mourn when you know she is free.

From all of life's shuning and sorrow.

When you know that no storm-cloud can break on her way.

Or saiden her happy to morrow.

Zacific Department.

Was it Moses or the Egyptians !

Among the things apparently irreconcilable to mankind of the present day, is how the learned of the control of the present day is now the learned of the claim that the Bible is a diviney inspired box, or a special revelation of Go1 through his Hebrew

a special revelation of tool turning an mean and Christian servants.

We have, as the result of extensive historical research for many years, long since come to the conclusion that the ignorant are honest—himorantly hones, but the learned the educated, the doctors of this divisity, are dishonest—knowingly distants.

honest.

In the relga of King Isalah, some eight hundred years before the Caristian era, Hilkitah, the bigh priest mad a grand dise very,—namely, he found in the temple a book, which he called the book of the law. The book was read to the king, and he ordered it to be assimitted to the prophetess, Huidah, and she deelded it to be ca nonleal, or, in other words, the will of God congranteg his prople, of which king and subject were alike ignorant.

Is it not remarkably strange that Isaiah had al-Is it not remarkably strange that Isalah had alfeatly reigned over the people citht years, and all
the while been ignorant of the existence of such a
Sook in the temple? Should such a thing occur
at the precent day, to the ruler of any civilized,
people, we should not think it strange, since our
national libraries are so extender. But be it
known that books were rare articles in those days,
and very few in number.

Again, how shall we account for the ignorance
of his immediate ancestors of a book of such vast
importance as that one must necessarily be, since
it was the word by which he was to govern his

of his immediate ancestors of a book of such wast importance as that doe must necessarily be, since it was the word by which he was to govern his people acceptably to God.

It was the word by which he was to govern his people acceptably to God.

It is provided by a such that of his immediate his provided in the such that Hilkinh, who was brought up in the temple and that long officiated at it as liver, should not be ergoizant of the fact of its existence, and such unsophilaticated ignorance of its origin.

cry, and such unsophalitated lynorance of its origin.

Noise in the 'Ancient Recerches,' relates the Noise in the 'Ancient Recerches,' relates the the respective to a replation, beyond all doubt, —namely, make the whole the book, and what is more, he stole it from the Obaldaje religious writings. And where they obtalent their neise strat, it is difficult to deside. Historians have never been able to decide which of lift two are the oldest in civilization. Chaldes or Egypt, it matters but little which reloud claim prorily and saviable, is meet they are originators of those lifes, except, what has been added as the capitees of their noted characters, and they of the priectly class.

As far as probabilitie go, 'Hindyslem is the old-

originators of those suesaded as the caprices of their noted characters,
and they of the pricetly class.

As far as roubability evo. Hindpelan is the oldrest civilization on our globe, and hence, the minece of all the rest storily affind that Chalden wassettled by a cut any hour their country, yet many
believe that Egypt is the you need no lon. On
DO office, and if we admit their claim as laid
down by one celebrated writer, we would be urder
the necessity of coming to the same conclusion.
This writer says "that when Alex under the Great
he necessity of coming to the same conclusion.
This writer says "that when Alex under the Great
honquered that city, the Chalden priests be nated
to the Greek philosophers who followed his army,
that they had continued their astronomical calculations through a period of mire than Jorty thou
and feits." But these sessions of those anchan
with many grains of allowance.

For many reasons that we will not now take
time, to expuse, we are inclined to the idea that
Egypt is the oldest, and that the Coaldean were
indecited to them for the m're accipt part of their
history."

And when we come to Egypt, we had she whole

time, to expires, we are inclined to the idea that Egypt is, the oldest, and that the Coaldeans were indestited to them for the in are antiquely part of their history.

Egypt is, the oldest, and that the Coaldeans were indestited to them for the in are antiquely and the whole shadow, and the coaldean were indestited to them for the in a coaldean way in the same of Mossiv is, that and wonderful adventure in store if e, in this ancient legebod their gad Hacchus, which was written out in the Orphic verse, and some in their or glee of that god. It was there related that "G. il, who was born in Arabia, was picked up jo a tox that if a ced in the vale er, and took his maine, Muses, in eggification of his having been axed from the water, and kepater, rum having had see more, one way nature and an exchange in on a serpent and with which he performed various, and racket. He's passed the Reo S a dry mouth at he head of his strug, He divided his waters of the Revers On a tes and Hyda; phots by the touch of his red, and passed, through his dry had. By the sades wand, he drew waver from the rock, and wherever, he marched, the land flowed with a six milk marched the land flowed with a six milk milk between the same as single line containers or conveying the vestige of an lates, or concent, whatever, flud we in God's temp's, but, what with its back gada and dove tail into its original place. Again, when we can be to word to pin anterior to the time that it as strong in similarities that we can come to no other conclusion than that it had its origin to pagendan discand of being a special revelation from God for their special benefit and trure instruction to the "whole race of markind. Even and see the place of the late of the land were well known to the world tong anterior to the wind to the Egyptians, we find it as strong in similarities that we can come to no other conclusion than that it had its origin to the winds of their God, was Egypt than same, or signification of God of God and a special revelation from God for their

orated historian informs us that in a very temple in Egypt an inscription has been a follows: "I am whatever is, was, and

ancient tempre a bey pract of count, as follows: "I am whatever is, was, and will be." on this show that their God is of pagen origin? It has been claimed by some writers who admit that the Expulso legrend we's the foundation of the larscittle intuition, that Moses imported very much upon it. For lestance, they say that he latt oduced the close of one God. But this is not the fact, for we learn that Arraham entercamed the side a before he lett Chaldes. And it is supposed by some that is the reason why he was driven out, or found it, convenient to leave Chaldes of their images.

They lield the name of (feborah) their God so sacred that they never wrote it is full in their religious books, but expressed it by a short mark which they pronounced "Adonia," meaning the Lord. The Expyrians on ertained the same idea with rigard to their divinities, writing them one way and pronouncing them scotner.

they pronounced
The Egyptians or gard to their di
no pronouncing the Hindoos entertain

Brahm kg prian priests always wore a breast-plate into with jewek, and containing the names delites. Thomand Ra, signifying justice and force directly that the first with priests wear breast-plates aborned with jewek; so Urim Thammim to be placed thereon. ords are directly drom two Hobraw work, more are directly drom two Hobraw work.

which is Them means truth, the plural of which is Thaim.

The tabernacie which Moses constructed in the widerness, was built entirely after the Egyptian mode of temples, ashough he claimed, that it was the architectural askind cheovan that planned it; First, it faced the mat. Second, it had a tank of water for abution. Threat, had an outer lactour, another one within, called the matter manderum. Again, is the most of the Egyptian temples they had a class or shring that was overshoowed by images having wings. In the another annotation of the tabernacies, there was no and coveried with gold and overshadowed, with the wings of the hampton.

the Leviths and thay or the tenury of access every as prioses.

In Egypt, provision was made for the prices, by setting apart certain lands for their especial use. In like manner, the liebnew pricess were provided for. They both worte the workers of their offices, in both when dicharding the prior to the provision of the prior of the prices of the prior n discharging ton ourses of some provided, their norst was absolute, and the priests the medium ommunicating the same. Her point welcomed the new moon with religioreremonies, and their harvest fastivals were

Into the section of t

The Hindron and Egyp ion believed that the delides were tone of regaling their oldstory nerves with sweet smelling things, and Moses commanded the Hebrew priests to wave incense before the L rd.

The Egyptians faild the sins upon the head of a bullock and sortfleed him. In like manner did Moses with the sins of the priests, using a goat for the sins of the priests, using a goat for the sins of the priests, using a goat for the sins of the priests, using a goat for the sins of the goat which we were ever accastomed to attach an uncommon secreduces to their cows, and the Vedes gives an account of a preparation of ashes of co 4 dung that was mixed with water and us-d to keep away the spirits of death. But Moses went in for the whole thing, for he commanded, the Hebrews to hurn a red little to the spirits of the second o

Original Essays.

For the Religio-Philosophical Journal. WHAT ARE WE?

PACTS.

BY B F. DOWD

In these days, there is much, and loud talk about facts and truth, and (it seccess to me) without much understanding. The question which Pulate asked of him who was accurged and agreement with them, and received no answer above the much look of a dying man, whose lips of the pulation of the pulation of the look of a dying man, whose lips of the pulation of the pul

1d. Possisse,—that which appears to external sense.

2nd. Negative,—that which appears to reason.

31. Absolute,—that which does not appear to exnec or reason; but to a higher, or more inner sense still.

It is not my object to discuss absolute facts in this chapter; the subject is to metaphysical for the generality of readers; but will simply say that there is only one absolute fact in existence, or out of it.

The absolute cannot be divided or analyzed. Uuchangeableness (if you know what that is), is absoluteness.

much of truth is revealed to us without reason;
A very little:
The dog and the owl, the frog and the ant,
may claim as much.
Positive facts are the foundations. The
earth is the foundation of all that belongs to her,
and these that, belong to her are graded from
rocks to human bodies—from electricity to
mind—from mind which only dables is vizible facts, to reason that grasps somewhat of the
hidden relationship of facts, and reveals a fittle
of the true in nature—from reason again we
trace the grades to higher conditions—flows of
soul—of true humanity, wherein suffer reason
or observation enter—yet observation is the

third. These steps must be taken upon facts as we journey through them. If the first step extends around the world, and to the countries objects which meet us on the way,—and to the starry hoits on high, it is not withstanding, a shall step when compared to reason; for reason goes through, as well as around, and finds its more palatable for d in the gorgeous repast—spread for the gods only—the analysis of things and mind itself.

and mind itself.

The min who can reason may by claim to immortality—not so the unreas oing—while he who is intuitive is already beyond destruction. Originality is indicativ—of power. The originalis alone imprishable. Now, reader, I propose to test your reas us. Nor do I care whether you accept what follows or not. If you do not it indicates that you do not see it. In order to arrive at truth, we must of necessity have a foundation in positive facts. These indeed are to us. the primitive rocks of extendence. Positive facts with the property of the standard of the stan

power.

It reason reveals more of truth than observation, it negative facts are greater than positive
facts, then does it follow that matter, things,
positive facts, phenomena and all effects, are the
fact hat, removed from reshity, from truth; and
couns quently we meet with the external senses

is the st, removed from reshity, from truit; and comes quently we meet with the external senses only error. If this were otherwise, there cuild be no progression. Of a necessity, the positive facts of existence are placed at the lowest point of the linition stairway we have the pleasure and the pain of clinbing. What folly, then, to ask to see God,—as if to see is all.

I can cause any man to see God who will follow my directions. Would this proye to any only humself, that he had really seen God? Thousands have seen the devil. Does this prove that the devil reship exists? Yes, so far as they were concerned. They fery sight of the devil proves him to be a positive fact; but reason says he has no existence save only to such as believe on him.

Some may claim that external sense being

devil proves him to be a positive fact; but reason says he has no existence save only to such as believe on him.

Bone may claim that external sense being the positive fact of existence, upon which is based reason, that it must follow that the first is the cause of the second, and hence greatest.

But it cannot be said, no more tann we can say that the foundations of a palace are the cause of the palace. Both are caused by the builder. Neither positive or negative facts are absolute truth. Both are changable, transient, passing away, yet the negative is greatest, as the palace is greater than the cellar.

I know how few there are who will understand and appreciate this, for men love to dwell in a cillar, fower to dabble with the brend and butter of exist-nce, not thinking that the same is only choosing atomachere, and that man has within himself the atmosphere and poyer to cnidenes the same if he would only ascend to the dome of the palace and learn how, for men "live to eat, not eat to live,"—love to iccrease and multiplicar ton, or positive, fact; not estimate without that nower.

Man looks to positive facts, to the world of outside objects for pleasure and knowledge, not knowing that from these things comes hell. The kingdom of heaven is within; in negative facts, to which reason is the guide. Reason does not reveal absolute irruth, but leads to intuition; and intuition spans the universe, as God's blue eye spans the world. If this is really the true mode of reasoning, it positive facts are disproved by negative facts, although neither reveals absolute truth or lacis, we saw what we may rely upon as truth? It reason revealed absolute truth, then reason would be the highest faculty, and its deductions the end of all questions; but here is the discussion of negative facts, is where the disagreement begins.

We are all agreed in regard to positive facts, but we disagree in the thoughts suggested by these facts.

A dozum men stand looking at a storm; one, will have thoughts of facts and the first thoughts and facts and will have thoughts of facts and the mill.

out we disagree in the thoughts suggested by these facts.

A dozen men stand looking at a storm; one will have thoughts of fear; another will philosophize upon the cause of the commond in; another will think only of the grandeur of the display; while another will be taking sketches in his mind in order to paint therefrom; another, will speculate upon the laws of property, etc., etc. It will be found that although they all have the same foundatin, yet each rears a temple of thought, peculiar to himself, and differing from all others; and these temples are gradient temple of the whole univelse. There are plenty of bovels, but few temples. These structures of thought are indeed the latent "what we have been in former ages, and shows the journeys we have heretofere mode, the age and stature of man.

of man.

In some men are magnificent palaces of art watting for suggestions to give them birth: in others, are governments alumbring; in others, are rich and varied landscapes waiting; in others, are inventions, parily perfected in previous births; in others are the great thought of an including the man was; in others are vast acres of wheat,

And herds of lowing kine.
Bleating sheep and flithy swine.

Bleating sheep and lithly swine.

In others are as id deserts, from which exhale a hothreath of vi since and crimic, all waiting for opportunity.

Man of t-iday is but a vital abadow of what has been. It is yain to look for truth in positive fact, and equally vain to expect to find absolute truth by reason; for each are flecting, moving ever onward to higher conditions.

The truth reached to day is error to marrow.

Absolute is fixed.

moving ever onward to higher conditions.

The truth reached to-day is error to mirrow. Absolute is fixed.

In man there is no fixedness; all are sliding. If we say that existence is an absolute fact, we err, for this belongs as much to the category of positive facts as day and hight.

We know we tait by the sense of existence. These senses belong to us, they may be taken from us, like our garments and new ones given in their place. Seas: is an eff.cc of nower as much so as body or any matter that changes.

I visit by reason of power, then I am an effect of power. I belong to power the same as my garment belongs to the Power does not exist by reason of me, for power existed before me, to which I am subject. What power I have, and use, does not belong to me only positively; negatively belong to it. These thoughts which I caim as mine, are not absolutely mine, they belong to it. These thoughts which I caim as mine, are not absolutely mine, they belong to it. These thoughts which I caim as mine, are not absolutely mine, they belong to it. These thoughts which I caim as mine, are not absolutely mine, they belong to it. These thoughts which I caim as mine, are not absolutely mine, they belong to it. These thoughts which I caim as mine, are not absolutely mine, they belong to it. These thoughts which is the united as an analysis of the control of the contr

slons, which are loaned to me for my use, abes;.

Car'st understood this when he spake the parable of the talents. But who understood then, or who understands to day, what he meant by the journey which the nobleman took after dividing the talents?

able of the talents. But who understood then, or who understands to day, what he meant by the jurney which the nobleman took atter dividing the talents?

I claim that God has loaned to us his talents,—his piwer,—for our use; and then taken the jurney of forgetfulness for a season, i. e., be slumbers in us but awakens occasionally and calls ut to a reckuning. Then wo unto him who hath not improved upon his loan.

When I has notivious I free most many that the talents of the most into him who hath not improved upon his loan.

When I has notivious loo long as I am lest to God, for when God finds me out, I am as God.

We rists by reason of the forge timbless of God, for when God finds me out, I am as God. If God should bestow one moment of attention upon nature, all things would be perfect in that instant—no more motion, no more seeking for higher conditions. If God should bestow on me one favor, annihilation would be my lot; or if one kindly impulse should swell the Infinite's bosom for me, ithe ec-tacy would be go great that I could n't axis longer as man, but that moment be waited home to that bosom.

It is a powlive fact that I possess things; a negative fact things possess me. A positive fact that I could n't axis longer as man, but that moment be waited home to that bosom.

It is a powlive fact that I possess things; a negative fact things prosess me. A positive fact that ings are only fractions of that integer; and that theirs a soly one integer in existence: and that things are only fractions of that integer; and that they all one grain of corn to another things. If you add one grain of corn to another, it is an arbitrary process, save as you grind them both to meal, and then you have not two, but one.

The figure two is an arbitrary sigo, made by man to represent two positive facts when taken collectively; and derivies its significance from the common common of mankind. In nature there is no addition aver tusion, and the fusion of one and one does not make two, but one of a higher order. Add the Infinite t

existence—i.e. in matter.

The physical eye reveals positive facts or forms; and as clairroyance is only a mode of vision, it reveals only pailvire facts, or, that which is transient, the abadows of that which really is. Spirits have form, and he who looks not for forms, but for realities, are no spirits; for he look too far? What matters it to me if forms come not? so long as power comes, or, so long as a formless presence shrouds me round about, giving me all I can bear. What matters it I no brilliant shining light dazles my slight, so long as there ever confronts me a mameless night from whose fathounless gloom come whispers in a language anapoken and unknown by any save me; whose black disk hath power to I lunise every stom of my being and unfold a steme by the side of waich sight is namelas night from whose fathomless gloom come whippers in a language anapten and unknow hippers in the side of walch sight is as only on part compared to the myriar points of the limit as universe, knowing that this night is but the side of walch and guides the First of the who holds the rain and guides the First of the who holds the rain universe (whose rhesholds of the land of the universe (whose rhesholds of the land of the and light of which if a successful the landuage of the landuage the landuage of the landuage of the landuage of the landuage the landuage of the la

flutil geams to expense, and tuin of many a universe.

Positive facts being set aside by negative facts, or reason, what basis of truth have we? Materialism destroyed, where can we rest! If our existence depends upon matter, then we have no permanent existence, for matter, is a positive fact, a mere psychological impression, is be set a-lide by reason. Auimate haver is but waking from sleep, we are waking somnambules. Who is awake? Materialism gone, where does reason lead us? I answer, to annihistion! The religionit seriag this, discards reason, while the reasoner clings to matter, discarding theories-expecting his reason to be supported by positive facts, he says death is final. The first loots to revelations for truth, not knowing that revelati ms are positive facts to be disproved by reason. The second looks to positive facts as allimates, and expects reason to conform thereto. Both are false. The true grounds are between antigonists always; but it is not man who finds the middle grounds. God asseds between contending factions. conform thereto. Both are false. The true grounds are between antisponists always; but it is not man who finds the middle grounds. God stands between contending factions. Life is not what it appears to be, neither to observation, nor reason. It is more than was ever dreamed of by the folities treason, or than was ever revealed to observa in since man began. What are we t—not what we seem. If man seems to be the dittimate, reason says it as a false as that the world stands it. If man is the all—the highest—then nature had an aboutton. If man has a posit we existence, distinct and above the unreasoning bratz, then is reason laise? for reason says lite is the same everywhere, in every condition, and that one thing is as immortal as another.

another.

The Iroth 11 we know not what immortal, or what eternity means. Positive facts say we have a beginningsed an end; but reason says there is no beginnings nor end. That lot flows on like the caseless undulations of ocean waves,—low here, and high there—one ever entering into and making the other. Nor is a great wave any more permanent than a small one—each breaks upon the shore and is gone. The truth is that each is a little right and a great deal wrong. No man can speak of the tioul for there is no final.

God makes no residal now He is more ascertal.

there is no final.

God makes no revelail us; He is more secret than the grave. If Moses saw him in the burning bush—it was merely a manification of now-re; and who can say who, or what at od behind the cloud from whence came the vuce? It is a polities fact that we hear sounds; but reason says that where there is no ear their is no yound. So we might say where there is no eye here is no light, no things, no space—where there is no says that out of space the things which measure space, and time and space are not, and nature ceases to be. To such extremes does reason lead.

It is a pea't've fact that time, nust, neveral

ure space, and time and space are not, and nature ceases to be. To such extremes does reason lead.

It is a pra't've fact that time, pust, present, and inture, exists; a negative last that time has no existence, that it is simply a product of things in motion. Nature may be called the sense of a page of type. The words and letters represent time; the spaces represent space; the stops and suscent the time, it you remove the stops and the punctuation, you destroy the sense as much as ifyon had removed the letter. So nature is destroyed by the removal of things. Time must exist so long as there is things in motion, and events transpiring to mark upon nature-space the sense of things and events. But past time is not; neither is there any falure until it comes. The present moment is all that really exists, and this is all ling from under us with the velocity of light, even as I write, this moment has fled away even before my havy hands had graped its significance. The past's with its pages of sense, all bit tied and marred by the clumps type stickers, has faded, faded away! in the uncertain light of memory, leaving here and there, dimly visible, only a me hideous blot, or some great word with long spaces between, with here and there an exclamation point, and one damning interrogation point covering its sense-less pige. Could we remember all the little eats, words, comas and semicolous is the pamphlet of our lives, we might possibly get the sense there-of, and answer the problem of What are we? The past is coaselessly questioning the present, and asking. "Why do you still seek me out in my sepulcher? Why do you for the existence the light I can give you is the expiring taper of the light I can give you is the expiring taper of the

Lo worship.

The inture like inexorable fate stands dark before us. We sak it questions and our words
come back upon us in mocking; we stretch out
our hands to grasp it, and we find them empty
when we think they are full. It rushes upon us
the standard of the standard

consisted and forms of unit I have existed to the past united to the present indicate the future. If I existed before, I shall exist after. But really was the apprensions are I really by as the apprensions are I really by the paper and the conditions of the critical states of a previous existence; and the conditions of that existence were only the validate venical have conveyed me down the stream of time, the same as infancy conveyed me to unanhood. I claim the present, by reason to unanhood.

The treatment of old Mr. Ellsworth failed of its intended virtue on Linwood Suffolk, but, rather as opposition invariably does in similar office, it only served to emboden them in their office, it only served to emboden them in their officer from the place is uncongenial to the full expression and development of their love.

Their plot finally and quietly completed, it was on a dark and diszing a right that Linwood Suffolk drank a farewell glass with his pretended-friend, and hustened to convey the lovely Grace to the beat, which was to bear them to the opposite side of the river, where they were to take the cars and hurry on to New York, and be married ere the old folks could possibly miss them.

them.

Nature, indeed, seemed to lend her assi-tance to their midright flight, for she was clothed in able, dark, indeed, as Egypt's blackest bight. With a firm hand and steady seep, Linwood assisted the trembling Grace into the carriage, and they were soon rolling down healty toward the Delsware. The heart of the citi beat quick with love for Linwood, and fear lest her weary parent having watched again, should pursue and yes take them.

parent having waccoungers, you take them.
But they reached, the terry, and were hursiedly approaching the waring boat, when mistaking the freight for the pas-enger way, they be the also walked delib. rately over the ship into the dismallent delib.

the negacian walked delib-rately over the ship into the diemas dock below. Poor Grace uttered a piercing shriek and sank amid the dark waters. Lanterns were quickly swung over the side of the bost, and ropes thrown out, but all of no avail.

There was another plunge into the dark seething waters, and anon she was selzed by a stranger hand, and borne sately from what in a moment more would have provid to her a watery grave. Conveyed hashify to a near carriage, perhaps the same in which she came, she was driven hurriedly, rapidly away, before any inquirers were able to syllable a question.

Luckless, Linwbod was no more seen nor heard.

quirers were able to sylhable a question.

quirers were able to sylhable a question.

paral.

(Jut Walnut Street they rattled as rapidly as tigh horses could bear them, arrived near I.—It Street, the carriage stooped, and Grace Elsworth dripping with the surf, was conveyed all unconscious sints a large coastly dwelling. Her deliverer assisted by tae lady of the house, conveyed her to a well furt ished partment, and placed her gently on a couch. Prompt action with restoratives, soon revived the drisoping girl. Guiltord Crafton now, watched with erger pilde her breath, coming more lreely, and the rosy bloom of life and vigor return again to Ber blanched cheeks. He took her hand in his, and was about to print a kits uhon her cheek; asshe murmured, still half inconfiction:

"Linwood, O' Linwood! father, torgive me. Porgive him?" It; chicked Lim, and he arose to his feet ago.in; and the pure girl still escaped the pollution of his touch. He was about to ring for Madam Blanche, as that lady entered with a choage of clothing for Grace, add Guil ford left the room to exchange his own wit clothing for somithing more comfortable. Atter some niautes, when the door opened again, Grace suddenly started up joyously, and agring ing towards the door, shreeked, "O Linwood, Linwood have you come at last?"

She threw up-ner arms sail to embrace him, but seeling in an instant her mistake, shrans back in confusion. In a shuddening voice, sheeried, "Guilloud Crafton, what mystery is this? Linwood not here yet, and the man fear before me—how is thus? Madam, where am 17 Speak, whose dwelling is thas? O Madam, if you are my friend speak, tell where I am?"

"Ot that, Mr. Wilson will inform you, lady. I leave you in his charge."

Nay, ray, do not leave me alone with that man, cried Grace in distress, as Madam Blanche left them alone.

r."
She sprang from him, and reeling, sank into a that on the opposite side of the room, "Dear Face," said be slowly and composedly, "are you ware that it was I who saved you from drown-

er he weat down, most probably he is drownd'Oh, that we had perished together!" She
obbt, d'and you saved me from drowning?"
"Yes, Grace, and feel already rewarded." But
als you have prolonged that which is now a
unden to me, adds d anisery to my cup of sorow. O, would that the waves had borne me to
he depths of sweet forgetfulness. Yet, I should
"Perhaps, be ungrateful."
"Inanks, dearest Grace, thanks. This enances my reward."
If ect-sped her hand, and raising it to his lips,
er bears involuntarily glistened like pearl-drops
in her checks, and fell upon his hands.
Soon the anodyne we administered by Madam
slanche, soothed her troubled feelings late a
lated sleep.

CHAPTER VIIL

Awaking early next morning, though greatly retreated, jet Grace felt melancholg and sad. "Grace, Grace, why to pensive this lovely morning!" s,id Cration as no j.lasd her in the place where they sat together the night previ-

place where they ast together the night previous.

"O. Mr. Craitos, I scarce can tell, but I feel very sed to day—bur I believe to me lancholy for within the last haif hour, every incident of my past life as if psinted on caovas, most vividy has passed before me, filling my memory with and recollections, and yer I should say—di is not sad for a beautiful balo of light overspreads momentarily the thought-picture, and I see in the modet of a heatting green lawn near a splendid, man-ion in the country, a young girl standing hat in hand, as the Insucning bree to help the the country integlets of her luxurant hair, her checks blooming with the glow of roay heatt, and her lovely eye spacking with the pleasing inspiration of her innocent girlish pleesure. A large. New

self. What my condition will be after death, I know not, no more than I know what it will be to morrow; but this I do know, that I shall exist in some form or other, with increased or dining bed conclosuress. Contectiousness depends upon power, and he who lives in accord with law, especially, moral law, decreases in power. Power reads to that act; and no man is conscious of a power but on the terributions of a power he does not possess, or have the right to use.

Written for the Religio-Philosophical Journal.

Written for the Religio-Philosophical Journal.

The The Author of "Media "-to The Mad Actress"." The White Slave"." The By The Author of "Media "-to The Mad Actress"." The By The By The By The Hivale, etc.

CHAPTER VII.

ELOPENENT.

The trestment of old Mr. Ellsworth failed of its intended wintee on Linwood Suffolk, but, rather as opposition invalidy does in similar to more again. But O, how clanned that home

ing fury.

Wet and weary, the excursionists reach their home sgain. But O, how changed that home from the state of the sta

from the farther shore.

I heard it all, and sank insensible within my wee, lng father's arms.

The following morn was clear and beautiful. The soarch of the previous day was remewed with unremitted vigor, and now with more success. The keel of the ill-fated little craft was found imbedded beneath the surface, at no very great distance from the shore, and on dragging the lake, the body of our man-servent was found, but no trace of the burse or her darling charge could be obtained.

"Why, Grace, I never knew you had a brother."

"Why, Grace, I never knew you had a brother."

"Ah, Yes, Gallford, I had a brother one."

Ilaving periormed the last sad rites over the remains of our aged and faithful servitor, we turned with the acting suo, our backs unon a place with which naught but sorrow can henceforth be sesseciated.

As she thus concluded, tears,—those sweet messengers of reilef, coursed their way down her obseks like rain, and Graft in trued to assuage her grief and succeeded at length in pacifying her.

"And so, you have, Grace, though yours has indeed been a life, so far, of much sadness." Guttlend Cra't in while thus engaged in trying to calm the terribly disturbed feetings of the distressed Grace Ellsworth, asied to note the revulsion now going on in her mind and nerves in consequence of the exhaustive effects of the sorrowful in trospection.

consequence of the exhaustive effects of the sorrowful it trospection.

A sudden scream start d him to his feet, and ere in his alarm he could save her, she lay prostrate at his lect.

"Great heavens, what is this?" He stammered, hurricolly attempting to raise her to a chair. "Help! he there, help! help!" he loudly called.

The door opened, and Madam Blanche stood a scoond gazing on the pallid leatures of the beautiful girl, as also still lay helpless.

"Want does this mean, Mr. Crafton—no violence I hope?"

"None, Madam. I'll assure you. It came upon ner auddenly. Please take charge here,—command me, and I will bring any thing you require to ret ive her."

"Bling some water at once, and as you return, bring a small vial from the side board in the

middle room."

"Yes, M.dam, great beavens! Rachael bere?"
As he turned to obey the commands of Madam
Blanche, the beautiful "Jewess" confronted him
with her tail form drawn to its full height in the
door-way—her countenence strey, and her
large gli to ing black eyes flashing the severest
reproof, straking slarm and terror to the base
heart of her octrayer.

reproof, striking alarm and terror to the base beart of her totrayer.

"What seek you here Richael? Why do you thus cross my pup see in the thecharge of a cuy which the trong ever owe to the week?"

Still the proud woman at you there immovable in his course,—a amile of terrible meaning wreathing with scorn her pupple lip; as he on-cluded he sayeth. Still the spoke not. Madam Blanche, also wrzed with the abrupt intrusion of the stranger, turned as abe leaned over the fallen girl, and stared on her in rage.

Crafton emboldened by this, advanced hestily and exclaimed, "Stind saide, woman, and let me pass?"

"Pisce not your hand on me, Guilford Crafton, I know you, and you see I am prepared," the Jewess conrafully replied, "ticl-using a gistening dagger in the light. The rove thew beck in tror, and Madam Blanche tatted up in amazement.
"Madaw, what mean you by such a demonstration as this in my house? I shall insict on a full exclandation."

sect in troe, and Medam Blanche statted up to amazement.

"Madism, what mean you by such a demonstration as this in my house? I shall insist on a full explanation, or you must submit to the officers of-the law," she spoke in a tone somewhat imperious.
"Madam, for this intrusion, I crave your pardon," spake the Jewess in reply prudity. "I come not to mar your peace, nor to take the life of any, though in truth, armed as I am, I only come to save the lost, or, perhaps, thank he sven and her good angels she is yet tully sav.d—to take the lamb from the wolf, and to restore the stolen to her home." "Woman, I know not who you are—your charges are faise. Stand saids that I may assist in restoring the sinting gird," Go, and obey your mistress, Guilland Crafton, and when restored, Grace Elisworth goes with ms.

He passed out, but instead of assisting in retoring the sick one, he passed into the street, and away. Prasently Grace moved again, showing plens.

He passed out, but lastead of assisting in retooling the sick one, he passed into the street, and
away.

Presently Grace moved again, showing signs
of returning tile, and ahe at length unclosed ner
drooping eyes; but they seemed fixed on something off in the distance. What could it mean?

"Grace, look up, comegin; what do you hear,"
and Rachael taking her by the hand, endeavorfing to arouse her. She started par-laily up, and
in a hearne whisper questioned: "Who calls?
Who is it call? "Is my brother's volor. I
hear it from the deep, calling me by same. And
Is it so ho, can it be Liawrood, my long lost
brother? No! no! yet the spirit tells me, thy
missing brother a stored."

With Rachael's assistance, she gained her feet
and with her eyes still fixed, ner balf failing

Attired as she was in white, her lace pa'c and prosive, her eyes fixed as it were on vacancy, and her loosened hair falling unbound down over her shoulders and bosom, and her expression of the ab-we lines, partaking mbre of a moaning monotonous wir than an ird melody—her entire manner in fact revealed all too plainly that her late vision of her past suffering and present trouble, had indeed node a deepand thrilling impression on the medium soul, all beyond her own control.

476 Rechael, the lovely pirt presented a picture, delancholy indeed, a picture of hopeless distress, yet full of quiet resignation, and when as she paced the floor with alway and steady tread, moaning in an air so pentive and sad,

" I'll go and bind my troubled brow With pine and cypress, pale for me,"

Tears coursed their way down the cheeks of both the "beautiful Jewess" and Madam Blanche.

A writer in last Sanday's Telegram, over the stenature of "A Lover of Honesty," pronounces the "ring manufastation" à deception. He says he "can show by reliable witnesses that the ring was made to separit; and can also produce the ingenious machanie who made the ring so that it without commend, the fast to the neck."

Knowing the assertion to be hittely false—without the slightest foundation in rath—o for as the rings used by myself in this manifestation were concerned, I used tained the mane of the author, and in company with a friend, called upon him. As I anterpated, he admitted without healtation that he had near hern protest at any one of the exhibitions of this phenomenon, tither in private circles or iff public meetings. His bold and unqualified assertion restit a siety up in hearasy.

Now, Mr Ellier, I have given to the public.

His bold and unqualified assertion rested a new upon bearanty.

Now, Mr Editor, I have given to the public, in the fount to dithon of "How and W"y I Became a Spiritualist," a carefully prepared account of this "marved the sage." The accuracy of that account is attested by thirty-one vespeciable citizens of Billimore, who spoke from knowledge based upon observe in—too from hear say. They tes ify that a "sold from ring," seven inches less in circumference than the medium's head, was actually and unmissishably placed around his mick, and that the conditions observed were such that they rendered deception impossible.

observed were such that they removes over-impossible.

In presenting this subject to the public, I do not speak cardiessly. The "rings" were turroughly tested to secretain tout solidity, which is not at all difficult. They we so marked that it was impossible the marks could be known to the medium or counterfield by Lia. They were made, not by the "ingenious me-chanic" who manufactures "rings" is fratuall; ent purposes, but by an hone-tiatelligeat cosch-smith who Lil not believe the manifestation possible, but who tested is throughly and to his entire satisfaction.

possible, but who tested is thoroughly and to his entire satisfaction.

They were under of half-inch to I from—They are without joint, spring or other device, by which they can be accommodated to the neck They are a i I in my po-serson and open to the examination of any one interested to this mat-

The investigation of this remarkable phe-tomenon has been always conducted with the nost careful scruting; sometimes under the su-serves on of a commutee of gentlemen eminent in the scientific and social circles of our community, and no one has, in a single instance, pretended a detect imposture.

per years the scientific and social circles of our common the scientific and social circles of our common the scientific and no one bas, in a single instance, pretended to detect imposture.

In announcing these "new facts" in the word's bastory, I am actuated only by a sense of importative duty. I know now difficult it is to realize that which conflicts with all the known haw of neture. I do not expect nor desire the ommand universal belief. I know that it is not possible; belief in their go wountersy action of the mind is beyond our centrol. But when I have presented my views to the public—late of the presented by scientific deamon-tration—l know they have produced their legit mate results; jor, but a lew years ago I accordance to the public of the presented of the legit of the presented of the legit of the presented of the legit of

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Wash. A. Danskin.

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62 Chosesending money to this office for the JOVANAL could be careful to state whether it be a renewal, or a new bearington, and write all proper names thainly.

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SPIRITUALISM OF THE BIBLE, NO. XV

EARLY HISTORY AND DEVELOPMENT OF JESUS.

A Stance through the Mediumship of Jens.

A Seance through the Mediumship of Jesus.

In our previous article, we gave an account of the interview of Jesus with the learned Doctors in the temple, givit give remarks that he made on that occasion. Surrounded as he was by an angel band that could come at any time in close rapport with him, where we have their many queries, but anticipate the objections that they would raise, and the questions they would raise, and the questions they would raise. This integriew taught these learned () men an important lesson, for it convinced them,—although they would not admit it, that there was a power independent of Jesus, that give bin the information that he imparted. The scene in that temple was transcendentally grand and beautiful. The little boy Jesus, with Innocence and purity beaming from every feature, with eyes sparkling with the radiance of a divine mission, with a countenace illurinated with that giow of infelligence that came from that fourt of troth within the plastic ruinds of his angel bagis,—was enached to meet successfully the questions propounded. Ab! beautiful scene,—Jesus the instrument, angels the musiclass, and the harmonious chimes of truth the music. Glorious event if was it not? A little how scarcely 13 years of age confronting. beautiful scene,—Jesus the instrument, angels the musiclans, and the harmonious chimes of truth the music. Glorious event! was it not? A little boy scarcely 13 years of age confronting the doctors in the temple, and teaching them an important lesson of life! Independent and alone, he would have been powerless; assisted by the angel world he teared nothing, and no remarks that those present made, seemed to intimidate him in the least. His mind responded to the questions asked, with the same certainty that the musical instrument will respond to the delicate touch of the musician. In the midst of these Doctors, he was like an Oasia on shrren plane; like a blossom just untolding from its parent stem. The contrast was apparent. Truth on one side; bigoty and supersition on the other. Well might the scene be admired. It was in this temple and at this interview, that the learned Doctors saw foreshadowed the downcall of their own temporal power, and the institution in the place thereof, of a higher and purer method of divine government.

In the speech delivered, there was a vien of heauty, that bore upon its gurgling surface all the elements of truth, and as it circulated among the poople, they felt the effects thereof, and wondered why it was that some change was gradually coming over the minds of the citizens.

We will again raise the curtain of the past

was gradually coming over the minds of the citizens.

We will again raise the curtain of the past.
But how any past? The past conserved with
the present, and the present with the future, and
the present and the present with the future, and
the is indeed wise who can designate the dividing
line; but up the curtain goes! revealing to our
vision many incidents of other days. We see
Jesus under different circumstances. For a
long period of time, the world lost sight of film,
and the "vile," innovator was not known. Durthis grentful period of his career, he was quietly
pursuing that path marked out for him by the
angel world. From the age of 15 to 30, the
world knew him not in the character of a Savjor.
Ancient bistory, the bible, the traditiors of the
past, tell nothing in regard to him. His life
was eventful up to that age when he seemed to
disappear from the minds of the people. The
interview with the learned Doctors in the temple, that the last time that he appeared in public in the character of an instructor. His mission
shows against to require a different course of ac-

ion. He was not, yet prepared to exter the "arena" of reformation, a "d cantend with those gladitors in the persons of the ancient Ribble, who would cry "crucily!" if he should a tempt to subvert the institutions that they had founded at the expense of the poor laburing class. He knew all this, and, of course, his pathway was so arranged that he would seem to disappear from the world—would seem to set like the golden sun preparatory for another day. During the time he resiled with his foster parents, he became the wonder of the people! Up to that time, he had not commenced curing diseases by the laying-on of hands, Ills physical organization was not yet adapted for that grand indux of the healing elements that come from the angel world. Still he prescribed for the sick with great success, and, on account of his jo-cose dispisation, at times, and mitthfulness, and strange welred remarks, by the people he was called Joce, instead of Jesus, a name that had been given him, but which they did not often call him, on account of considering the former more appropriate has expressing something in connexton with his peculiar traits of character. A sombre-pririt did not always distinguish this verselic character even when prescribing for the sick, writers he often cil under the influence of these spirits who were perfectly familiar with the act on of the various herbs of the natural world on the human system, and which, through the organism of Jesus, were enabled to do is yest amount of good. Little Joce, then, was the center of attraction, and well be might be, for he not only curred disease, but predicted the events of the future, with a centivity that astonished the people. It was during this early career that he exhibited such marked affection for Mary the daughter self-tag arus, in whose company he was much of the time. Just one more scene we will give in his career, before he left his home with his foster pare ts. One beguitful evening in the fall, when the sombre appearance of nature indicated the spore of colder w that the whole room was illuminated with them. A mug of water was sitting on the stand, and there could have been heard therein a little noise,—patter, patter, patter, as it some foreign substance was falling into it. In a moment, Jesus aross, and taking the mug, passed to each one a glass of pure, delicious wine. This was no uncommon occurrence, and excited but little attention. At the eastern part of the room, those present discerned a dense cloud. room, those present discerned a dense cloud,—it seemed to be composed of phosphorescent parti-cles, but looked like a silvery halo of light. At first, cke, but looked like a silvery halo of light. At first, it seemed to have a denie vapor like appearance, and to be in form nearly like a globe. Boon, however, it commenced to elongate, and assumed the form of a human being, standing on a beautiful pedestal. The phosphorecent lights in the room became partially extinguished, and the angel visitant just formed, presented truly a remarkable appearance. Not a word was uttered—the attention of all seemed directed to this personage that had just made his appearance. We will pause here and describe him: There was a majesty about him that defied comparison; a sublimity in his appearance that extended far beyond the grandeur of the poet; an expression of wasdom gleamed forth from his countenance that reached far beyond the highest conceptions of earth's children. There in solemn grandeur he ktood, holding in his hand a crose, but saying not a word. Then he gradually disappeared; but almost instantly another cloud sppeared, and appraonage, with a recklesse expression on his countenance stood before the eyes of the eager crowd, and near him was perched a cock, evidently forshadowing something that would occur in the future. Then disappearing, another character, with shrewdness and cunningness manifested in every feature, holding in his hand thirty pieces of affert, was presented. He soon passed away, and then it seemed as if the angel world had made its appearance, for then another soche, transcendentally heautifully and grand, rises up. The cloud fills the whole of the east ern part of the large toon, and finally arranges liself into a large table, with welve persons engaged in a repast. The company were mute with astonishment. Even Jesus could not interpret these symbols, although they forshadowed marked the representations with interest. There he stood for a tew medicated their position, and watched the representations with interest. There he stood for a tew medicated their position, and watched the representations with interest. There he stood for a tew medicated thei it seemed to have a dense vapor-like appearance and to be in form nearly like a globe. Soon

brief but glornous career. He then seemed to recede from their view, growing larger as he passed away, until in the distance, he had assumed
the full stature of a man,—his beard falling upon his bosom, and his freehead rising in grand
proportions,—he was indeed majestic. This
scene seemed to indicate his early departure
from the home of his parent's, and that they
would not see him again until he had arrived at
manhood. This seance was truly grand and would not see him again until he had arrived at manhood. This sennee was truly grand, and foreshadowed many important events in the ca-reer of this remarkable personage, although none present could interpret the meaning of the symbols given. The appearance of Jesus in-thit halo of light, was the last of this class of manifestations, given at that time. Now to the patient. Jesus stunds by his side. Near him is

manifestations, given at that time. Now to the patient. Jesus stands by his side. Near him is a mug of water. Again the patient; go noise is heard, and the water is soon impregnated with certain medicinal qualities, and the poor man was bathed therewith, feeling at once the lovigorating properties thereof. Again all 's quiet, and the same pattering noise is resumed in the water, and another character of medicine is made, that the patient must take internally, and which finally cures him.

There was grandeur in, the early history of Jesus. Ills mediamship was of that character that the augel world could present those symbols that foreshadowed future events,—project them on the atmosphere, where they would remain for a certain length of time, like a mirror suspended in a room. These images were generally formed with a phosphorescent cloud, and could be made to assume any required shap, or represent any personage or seene. Phosphorescent clouds can only be formed within the sphere of the emanation of the medium. Outside of that they could not exist. This emanation of the medium is the atmosphere in which phosphorescent clouds find temporary life, just as essential to their existence as the atmosphere is to ours. They are not extracted from the peculiar emanation of amedium, but from the ancestion of the meaning of a medium, but from the ancesting the properties to ours. They are not extracted from the peculiar emanation of a medium, but from the ancesting the properties to ours. is to ours. They are not extracted from the peculiar emanation of a medium, but from the anmal life that is within the atmosphere. It has been demonstrated by one learned chemist on

imal life that is within the atmosphere. It has been demonstrated by 6no fearned chemist on this mundane sphere, that there are untold myriads of animals in the atmosphere,—a fact fully realized by the wise sages of the Spirit World. These animals are highly charged with phosphorus, and it is by callecting and condensing, as it wer-, untold militius of them, that phosphorescent clouds are formed through the instrumentality of which the representation of various characters are presented.

Certain personages in all ages of the world have seen what it called ghosts. One entered the tent of the ancient Roman General Pompey, and predicted the failure of his warlike enter prises. And, indeed, the whole Roman Armyitis, saw a gibest. A ghost may be a phosphorescent cloud formed to represent some particular personage, or it may be a spirit that has found a medium, the emanation of whose body is of that character, that it can extract therefrom an organization as previously explained, which is visible to the material events. that has found a medium, the emanation of whose body is of that character, that it can extract therefrom an organization as previously explained, which is visible to the material eye. Here, for example, the medium is sitting. With just he radius of his sphere is the constituent parts of his whole body. A spirit is standing within that emanation. Now, mark the progress in the process of the formation of the new body. The particles of matter that compose the sphere of the medium, are naturally attracted to the spirit,—just as naturally as creain chemicals dissolved in water, will cluster around a wire. The particles composing the bones, gravitate to the place designed for them, for bear this fact in mind that the whole physical organization blends harmoniously, and the emanation thereof, we designate as the sphere of any person. No sooner does a spirit step within the sphere of a physical medium, than this process, in the might time, commences; for bear this in mind, that light will dissipate the form thus created, as readily as the hot rays of the sun will dissolve a drop of water. Now, some appear to entertain the idea that these physical madifications can be carried on in the daytime, as well as at night, not understanding those laws that govera the formation of a physical madifications can be carried on in the daytime, as well as at night, not understanding those laws that govera the formation of a physical madifications can be carried on in the daytime, as well as at night, not understanding those laws that govera the formation of a physical madifications can be carried on in the daytime. They could not then condense any element sufficiently for that purpose.

We find untold grandeur in the early history

then concease any element sumciently for that purpose.

We find untold grandeur is the early bi-tory of Jesus. The angel world know the insidents of his early life, understand all those characteristics that distinguished him, and are perfectly tamilar with all trials through which he passed. The scenes alluded to as occurring at one of his seances was strangely phrophetic, and though no one present could interpret them, they made a deep impression on the mind of Jesus, causing him to anticipate his own future lite. There was Judes with his thirty nicces of silver, and bim to anticipate his own future lite. There was Judas with his thirty pleces of silver, and Peter who denied his master at a certain time designated by the crowing of the cock. And then the representation of Jesus increasing insize as he receded from view, Voreshadowed his early departure. In our next, we shall again advance on disputed domain, unveiling the true character of God, and showing the source from which we derive our information in regard to the early history of Jesus.

We continue to hear good reports from Mrs. Bal-lou in Kansas. At-Olathe, she created considera-ble excitement among the Hell Bellevere, Infant Dammation Advocates, Blood Purifying Devotees, and those who sin one luleute, and pray the effects thereof away the next. She sends us from that place about thirty new subscribers. We rejoice in having a medium wherein we can reach old ortho-down in Clathe.

oxy in Clathe, The Mirror thus speaks of her efforts :

The Morror thus speaks of her efforts:

A Mrs. Shilou has been lecturing in Olathe for a
few days past on unchern Spiritualism. She is a
talented lady sed an enterfaining, lecturer. She
has been greeted with large andiences and all who
have heard bet seen well pleased.

Mrs. Sallou will be in Weston, Mo., on or about
the 6th of April. She is now on her way back to
Bl., and parties withing her services in this State
or Indiana, cale address her in care of this office.

THE ALLEGED DINGHEDIENCE OF ADAM.

From Moses' statement, A lan was not accountable to any moral law or command, not being a moral agent. At the time of the all-ged command, Adam did not know right from wrong, or good from evil, and could not be amenable as a moral sgent, to any moral law. The absurdity of the command is shown by the fact that the Lord must have foreknown that any such command could not be obeyed, for lack of the requisite knowledge of good and evil. This absurdity is further seen by two other facts. First, that such command for-bids what was absolutely necessary, by its results, abould take place,—viz., it cured their bilindness and made them in val agents. The 22nd verse of the 37nd chapter of Genesis, discloses the-views of the Almighty upon that act of Adam, and is conclusive that in His view, that act of Adam, instead of being "a fall," was a high exattation and dignified condition.

But old theology may say that all Christendom

closive that in His view, that act of Adam; instead of belog "a fall," was a high exaltation and digniside condition.

But old theology may say that all Christendom believes otherwise, and always has so believed, and that it is arrogant impodence and indicility to doubt the correctness and authority of their belief. Let it be so said, what then ? is it the amount of belief in numbers that can transform falsehood and erroscous belief into absolute trust? And if so, would not the numbers in unbelief more than counterbalance them it.

In this stage of our exumination, it appears in good time to inquire what has become of the dogma of "original sio." A belief may be entertained that it is falling into the guif of oblivion. The Scriptural account of the creation is the fundamental creed of religious belief in Christendom, in the articles of "Adamy! fail," and "original ein."

These two articles, untrue as they are, left out of the question in their creed or celief (as they must be—will be in due course of time and, its events), leave old theology totally destitate of any foundation upon which to balld their religious theories.

A belief in them and in their threatened conse-

foundation upon which to boild their religious theories.

A belief in them and in their threatened consequences, may produce [par, not love or reverential respect, and is not necessary for the promotion of good moral conduct.

It is not compatible with true ideas of the attributes of infinite knowledge, power and wisdom in the Almightly, to threaten any one with punishment for his conduct, because it would be too near like revenge, like arbitrary man, who threatens because he lacks the aforesaid attributes.

'God governs all things."

These expressions may be regarded as self-evident truths. They have proverbally grown into a settled maxim, not to be disputed or doubted. If, then, God created all things, and if he governs all things, are not all things, and if he governs all things, are not all things rightly and wisely governed?

The Spiritualists of Chicago, who for several months past have confined their meetings almost exclusively to the conference, commenced last Sabbath evening a new course of lectures at Crasby's Music Hall. H. L. Slayton, Eq., of this city, delivered the address. Good music was furnished, and a large and appreciative audience assembled, who listened attentively to the speaker's exposition of "Spiritualism, and its philosophy." Spiritualism was suscinctly defined, and its aim and object set forth at considerable length.

A minute history of the Fox girls and their connection with the movement, together with some interesting incidents and experiences, that had occurred in the presence of the speaker, were related. Then followed an exposition of the various phases of mediumship. The speaker showed how the Bible from Genesis to Revelations, sustained modern Spiritualism.

It was superior to ancient Spiritualism, because of prayers, and a higher civilization in our day and generation. This fact accounted for its rapid growth in the past twenty years.

All the popular objections to Spiritualism and its advocates, were thoroughly sifted and answered.

The speaker also predicted that if the church

The speaker also predicted that if the church The speaker also predicted that if the cource persisted in denying and rejection the fact of spiritual intercourse with the unseen hosts what little strength and vitality remained in it, would eventually die out; in other words, there was no permanent middle ground between Spiritualism and Atheism.

permanent middle ground between Spiritualism and Atheism.
Spiritualism was the real anchor to the soul. It filled the soul with the highest hopes and loftlest aspirations. It was the only thing that could "rob death of its sting and the grave of its victory!"
It came not in pomp and parade, but like the gentle dove as an emblem of peace and a joy forever.

Men and Women are prone to do Good as sparks to fly spward.

A great change is taking place among the Spiritualists. That indifference in regard to reading and circulating newspapers that was manifest in the past, while many were chaning the phantom—a religious organization—an "American association,"—has been superceded by active work on the part of each Spiritualist, in inducing people to subscribe for newspapers and to purchase books. It is being pretty generally understood that Spiritualism; is a system of philosophy, to be studied and learned as we learn philosophy, to be studied and learned as we learn any other system of philosophy and acience; and that the same freedom of thought should be maintained, independent of all creeds, downss, resolutions, or systems of taith, in the least intended to bias the opinions of the investigator from his or her free and inlightened judgment. As organization for the construction of school-houses, and the maintenance of institutions of learning are necessary—so organizations for the advancement of the science and philosophy of life, spirit communion, are necessary—nothing more. philosophy, to be studied and learned as we learn

more.
We feel to realize this great truth; more and
more, from every day's experience. There never
was a time when all were united as now, in introducing the Journate into one channels.
Subscriptions beyond all precedent are being
sent in daily by most all of our old subscribers
and those who have but recently been to read

it, that we may count on them, -not only as life subscribers, but as life workers, to give it a wide

Having great confilence in God's noblest work as we said in the beginning, so we close— men and women when unbiased by old theolo-gy, are prone to do good, assparks to fly upward

Ohio Penitentiary.

The daily Chicago Tribune in a recent is

The dail? Chicago Tribune in a recent issue says:

There is a paper published in Chicago called the Religion Phillson Francis Journal, which, unlike the remainder of our daily and weekly publications of all colors and sizes, is, we fear, a very trifle heterodox. At least, if orthodoxy were to be regarded as pointing due north, as one half of it certainly did during the war, we should expect the Religion Philosophical Journal to point north by north nonuesat. But the Warden of the Chic Penitentiary evinces marvelous discrement and fideity in issuing the special bull-if excommunication, forbidding the cantents of this semi-religious journal from contaminating the assession under his charge:

from Contaminating
charge:

"This piper is not admitted into the Ohio Penitentiny. The man to waom'it is addressed in here
for the murder of his wife, and I do not wish to
have him still further corrupted by any such
publication as this. Presse discontinue it.

"K. BURK, Warden."

This Mr. R. Burr, warden, will be likely to have a bigger lob on his hands than he calculated upon when he assumed the authority of Pope of Ohio, and issued his bull excommunicating the Journal. If he continues to refost vallow the paper to go into the hands of the man to whom it is directed, we will see by what authority he assumes censorship over the press. If he has the authority claimed by him, then the boasted doctrine of freedom of the press, is a failure, and any petty official can interpose his ipse direct and all papers may share the fate of ours. While he attempts to serve old theology, some other ignorams will by the same precedent assume to give it a thrust.

We have been requested to publish two messages, one from a lady calling her name Olive, the other from her mother, who gives her name as Mrs. Host. There is nothing in either to serve as a test, unless it be in ten names. The messages are common place, and yet we are willing to publish them, if we are advised by reliable authority that persons bearing that relatiosship, that those names were known in this life, and that they have passed to the spiritual plane of existence.

M Harris,

Af Starris,

Late of Whitchell, Mich., has moved away to some place unknown to the post master of that place. He owes for this paper since the first of May 1860. We regret that it is struct that there is occasionally to be found a man who will creat a printer out of the money due for the brand of life. There is one conscistion in such cases—the thought, what a zery mean man he must have been, if he had not had the reading of our paper I God knows we wish its good effects had been more perceptible.

It is with pleasure that we call the attention of our readers to the advertisement of the above named successful practi louer.

Dr. Hatnasway in many branches of the healing art surpasses any other healing medium we know ot. Bis cer-ificates of wonderful cures will be reported from time to time, giving the names of parties to whom reference can be had as to their authenticity. We recommend Br. Hathaway as worthy of patronage.

Mrs. H. R. Jefferson and Mrs. E. Hud-ot, please give P. O. address and oblige ?

Ziterary Botices.

REAL LIFE IN THE SPIRIT LAND. By Maria M, King.

The above work is what its title indicates, a full and lucid discription of Real Life in the Spirit Land, and is eminently well calculated to please and "hierest. On the sixth page of the Journal, may be found an extract from this book, entitled the "Pauper's Resurrection," which will be read with interest. Mrs. King is one of the finest inspirational mediums, and her writings bear with them that polish which indicates the high order of influence that controls her. The following is the table of contents:—

The Experience of an Unknown One: A Mother's Btory; Children in the Spirit World; A Council of Ameents; A Chapter in the Life of a Poet; The Pauper's Resurrection; Condulon of the Deprayed in Spirit Land; Incidents of Methods of Teachers and Guardians with their Pupils and Warder; Paesages from the Experience of Napoleon Bonaparte as a Spirit.

Man's Righter, or How with principle and property is committed.

MAN'S RIGHTS, OR How W. CLD. YOU LIKE 17? Comprising Dreams. By Annie Denton Cridge. For sale by the author, Washington, D. C.

D. C.

This work is well written, and is intended to illustrate the condigition of society, it men users transferred to the kitchen and wash tob, and women took their places in the senate chamber, and the various responsible positions in life. It is written in erasicinating at yie, and it seminently well calculated to please both the opponents and supporters of reformatory movements in behalf of woman.

LIFE IN THE BEYOND. By Francis H. Smith, of Baltimore, Md., Medium.

This little pamphlet contains an intensely interesting account of Benjamin Peters' life from childhood to the grave, and from the grave to his present condition in spirit life.

Mr. Smith, the medium, through whom this communication was given, is a gentleman of unblemished moral character, and is universally esteemed. He is now in his seventy-fourth year, yet has not a gray hair to mark the sands of time.

This make all.

This work will be read with great interest, and the statements made therein, cannot fall to excite thought.

uso the statements made therein, cannot tall to stelle thought. Outside of the statement of

THE RADICAL for April is replate with is

Zhitadelphia Department.

BY..... H. T. CHILD, M. D

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia

CHAPTER SECOND :- SECTION FOURTH

CHAPTER SECOND:—SECTION FOURTH.

The theological world, having interpeted the awakening of the spiritual nature to which we alloded in a former section, as referring to the creation of man, rather than the beautiful unfolding which it was of bis nature as a spiritual and progressive being, has ever falled to recognize the important and apparently self evident fact, that man as a race, can no more trace its origin back into the womb of time, than as an individual, he cau trace his embryotic conditions, his birth, and that period of unconsciousness which continued for a longer or shorter period after these. All the prominent historical statements in regard tythe creation of the world, and atter these. All the prominent historical state-impfifth in grantil-the creation of the world, and of man, embodied by the various writers of su-cient times, have originated in, and been ming-led with traduitonal errors, so that they contain more of these than they do of truth, and yet there is a braufful gloden chain of the latter running through them all. The progress of spiritual ideas preceded all the advancing steps, and as we approach the historical peril d, the l-cas of spiritual existences become more defi-nite.

and as we approach the macricis jero, sae l'eas of spiritual existences become more definire.

In the traditional period, God and the devil were always understood to be one being, under different lecilings and emotions, lust as men different under stantar conditions.

The god of these days were only men with increased powers—double or tripple the power of the conditions of the conditions.

The god of these days were only men with increased powers—double or tripple the power of the conditions of the condition of the conditions of the condition of the conditions of

ceive of a good and loving Father, as all knowledge is by means of lights and shadows or contrasts.

The spiritual and the human worlds were thus growing neater, and although the relations of the frame to the latter were not realized by mankind, they were moving on in parallel lines, and every step in human progress was-not, only aided by spirits, but recognized by the more intelligent as leading to closer relations between tide) two worlds. Spirits have always been sware that their actions and teachings were grossly misunderstood and perverted, just as the more indelligent classes of mankind know that the ignorant classes can not comprehend them, and then fare grossly misuppresent them.

Spirits know also that even these errors and perversions, would be the means of bringing mankind, sooner or later up to higher conditions.

It must not be understood that because we assert that error always has mid righed what it some grains of truth, therefore we approve of it. We only declare that there is no winhidgated svil, and that throughout all this long line of darkness and error, in which must dive for the grope thing it line of living truth, and we believe that in these low conditions to which we now reler, mankind were often quite as near to the appreciation of that line, as they have been in more enlightened ages.

Ose fact, however, we dealire here-to impress

the appreciation of that line, as they have been in more enlightened ages.

One fact, however, we desire here to impress upon all, that when we look upon humanity as a whole at any period those the first evolution of man, we can always perceive, that while there have been grades or castes,—an upper and under crust, to use a common but expressive figure, these have all been linked together; and,—however bitter and relentless may have been the feelings of one class towards another; hey were but superficial, while deep down in the human and, from the very earliest periods, mankind have felt that they were bound together in one common brotherhood, however distant and different as to locality and time may have been the dates of the evolution of their first parents. This feeling arises from the fact of a common parentage of the race—Father God and Mother Mature.

parentage of the ract—rather God and Mother Nature.

Another noticable fact of the era of which we are now speaking was, that however elevated a few minds may have been, even so that they approximated towards the civilization of to-day, there was in their midst and closely allied to them, a rude form of barbariam.

So to-day, in the most refined civilization, you may find the most revolting barbariam. Sue by side with refinement and integrity, you will find grossness and crime. The dark back-ground of the picture is just as essential to day as ever it was, and it will ever be found.

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We are just entering upon the eighth volume of this JOURNAL. Through sunshine and storm have we labored to make a paper worthy of the cause we advocate. We are sensible of our short comings, but we have learned that these short comings, but we have learned that these are the best stimulants to higher efforts, and we hope that our friends all over the land, who cheer us onward with their smiles, sympathy and material aid, will all resolve to pay a portion of the debt they owe the angel world by aiding rise.

on't be satisfied with simply renewing subscriptions friends at every ope re-

your subscriptions, friends—sat every one re-solve that they will obtain at least one new sub-scriber, and, if possible, a dozen.

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iption.
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act others.
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"In its treatment of 'The Ultimate of the God lea,' its philosophy is true, and will stand after I theologies have fallen."—Radical.

Another of the same sort.

The brother writing from Waverly, Ind., sending \$3,60 instead of \$3,60, as he says, for God Ides, Denton's Godlogy, Common Sense Thoughts, and the Deluge, forgot to sign his name. Let us hear from you, brother; and will other correspondents be careful and give full

Is yet in Cucago hasting the sick as usual oth by personal examinations and clairvoy

antly.

Those who receive her treatment by letter are respectfully soil at 3 to report to this off is, par disularly the results, that we may know what t advise the afflicted in this apparently strang

Christian Senu, of Clinion, you want positive powders, but don't give any state. Every day we get letters with similar omissions. Let us hear from you.

Bro. Hudson Tuttie bas in press a new work entitled, "Arcana of Spiritualism," a man-ual of Spiritual Science and Pailos pay. We judge from the examination of advance sheets that it will prove a valuable acquisition to the literature of Spicitual Philosophy.

The Orthopathic Journal, J. Stolz, M. D., editor and proprieus, published at Dayt m. Ohio, and devoted to Health Retorm in ad its phases, is well worth many times its cost, which is only one-dollar per year.

137 J. S. Barney, Decatur,—why don't you give toe name of your state, and tell me what you sent two dollars for? O, that correspondents would remember to give their full address to

Somebody sends usten dollars in a letter hearing date, March 25th from the above named place.
What is your name good friend?

Brother Samuel S. Hartman, whose name appears in the Speakers Register, is on a lecturing tour through Iowa, and will be glad to meet the friends of the cause, and will endeavor to do them good. He will also solicit subscribers for the Journal.

Statistical Department.

In this department, we purpose to publish all report that shall be orwarded to us by intividuals or committe of local societies, in reply to questions direction appeade and our readers at requested to add in furnishing report that shall be overarded to its by intiffediate or committee of local societies, in reply to questions aftermont spended, and our readers at requested to said in farnishing reports, not only in regard to their own towns, but in regard to adjacent towns or localities, where our paper may not be circuit, and well be of localities, where our paper may not be circuit, and well be of localities where our paper may not be circuit, and well be of localities with a value of the said to be understood that we expect that such report will be wulpet to supplemental report from time to time, as iss erections shall be discovered, and changes much that of light and knowledge, which is now so rapidly disjunceparang oid the ological systems.

13. Be careful and give the correct Post Office Address of all persons reported.

1. How many avowed Spiritualists are there in the lowned — county of — and state of — and what are heir name;

2. How many lectures have you had within the last ?

2. How many sedimen, what phase of mediunably ard what are shelr names — the same of mediunably ard what are shelr names — the most prosperous in numbers — the same of the same property of the same property of the same property of the same property of the same of the same of minds in your town?

Reported by Harriet M. Allen.
Number of Spiritualists - Twnty-one.
Number of Spiritualists - Twnty-one.
Mr. and Mrs. Bweet, Miss Snow, Mr. and Mrs. Yen Buren
Mr. and Mrs. Bweet, Miss Snow, Mr. and Mrs. Allele, Mr.
and Mrs. Hope, Mr. and Mrs. Nicoles, Mr. and Mrs.
Wheeler, Mr. and Mrs. Sam Hicks and son, R. Hicks
and Arow their faith these who do not come out openly
We have no organization but meet for circles, and have
one or two well developed mediums.
W. F. Jameson, have had time fectures the past year by
Churche; - The Methodists are the anti-chart.

W. F. Jameson.

Churches: —The Methodists are the only church here, and from the vigilance and activity they show, are evidently straid that their stronghold is inclanger.

Reported by Stephen Emendo. Alluskee Co., Iowa. Namber of Spiritualists:—One. Nam: :— Stephen Elmendo. Churches: —The Catholics are in the ascendancy, bot as to strength and ability.

as to strength and ability.

Brandon, Oakland Co., Mich.

Reported by Namel S. M'Intire.

Number of Sprittnalists:—"dwenty-sic.

Names:——Mr. A. Eaton jun., L. Walters, John D.

M'Intire and wife. S. S. M'Intire and wife. P. M'Intire,
and wife, John Matthews and wife. You'ner tole and wife.
gries and wife, John Matthews and wife. You'ner tole and wife.
gries and wife, Jacob Wolf and wire. Mrs. Mary Brount,
Anderson Barber, and wife, Mrs. Candia M'Oinnia, Miss
Mary M'Intire, Charles Seaman.

Churches:—Out town has one Free-Will Baptiet, one
Bard Shell Baptiet, and one decond Advant Church.

Rejorted by Joseph Manering.
Number of Spiritualists:—Eight.
Names:—J. Bropher, E. Stammar, B. R. Emi
Clayton Laimb, Henry Vanilect, R. Seely, W. East
Jos. Manwaring.

Reported by M. M. Thornbires.

Reported by M. M. Thornbires.

Number of Spiritualists: —"weety-dve.

Names:—O. Kempion, Mr. and Mrs. W. Masisby, Mr. and Mrs. H. Masisby, William Harvey, Mrs. H. M. Thornbury, Mr. and Mrs. E. Masisby, W. H. H. Brown Diver, Mr. and Mrs. E. Masisby, W. H. H. Brown Diver, Mr. and Mrs. J. Masisby, Mr. and Mrs. S. Perr, Mr. and Mrs. J. Mrs. And Mrs. J. Mrs. and Mrs. S. Paty, Mrs. and Mrs. S. Paty

Reported by Ann T-61.

Runber of Spiritualists: "Forty-dve.

Runber of Spiritualists: "Forty-dve.

Rantee: "Joseph Cornel, S. Cornell, John Cornell,

R. Cornell, F. Cornell, W. Brigford, L. Svina, L. Sunham.

B. Cornell, V. Cornell, L. Cornell, V. Cornel, V.

Smith, S. Bestin, M. Cornell, L. Cornel, V.

Smith, J. Swind, M. Wood, R. Wood, C. Wood, O. A.

Wood, O. A. Wood, R. Wood, R. Wood, C. Wood, O. A.

Wood, D. Streen, A. Twin, S. Twin, R. Willists, A.

Educt, H. Educt, M. Weite, L. Winte, C. D. White, E. Ponter, M. Fuster, M. Fuster, F. G. F. Germill, A. Corroll, Feed, Copelant, A. Concla M. Conal, A. M. Sonal, M. M. Conal, A. M. Conal, M. Gonal, M. M. Corral, H. Pries-Sale, S. Havon,

lity of prenchers.

Putte a number of progressive minded people hers. If
could have lectures and a good best medium here a
rt time, I think it would be quite a blessing.

short time, I think it would be quite a bleesing.

Reported by Thomas Harding.

Reported by Thomas Harding.

Number of Spirituall-star-of-weaty-sta.

Number of Spirituall-star-of-weaty-sta.

Number of Spirituall-star-of-weaty-sta.

Thompson, Mise L. Howard, Ruband and Jamile, Mr. H.

He ra, Occar Howard, Ruband Wade, Mr. Sull, Mr. M.

Thompson, Mise L. Howard, Thomas Gunta-op, Mr. A

Gilman, Mrs. Mish Mr. Malber, John Miller, Mrs. Hill

Mr. H. Parker, Miss M. Morder, Mey D. Myers, Mise K.

Barnell, Mrd P. Long.

Medigms is Mrs. Gilham, Inspirational spirale, Mrs.

Barnell, whiley medium, not yat fully developed. Mrs.

D. Howard, healing medium, not yat fully developed. Mrs.

D. Howard, healing medium, and yat fully developed. Mrs.

in a year. See any amout afteen because here with Charchests. The most prosperous charcle is that of the Wyahrenerians or at they call themselves the "Charch of the day the most body any meetings just now have the "They seem to be prosperous "They seem t are not been in any place for some time where ob-ordery was so much like "the long sporrow jor th-se top." There is a Free Church building here.

SPECIAL NOTICES.

Miracle Working in Chic

Miracle Working in Chicago.

As an evidence that the days of working miracles have not posted (if, indeed, they eyer existed), we give one or two of the unity assertment by Mrs. shoes residence is at Channoba, Will Co., Ill., who was brought to this city to be treated by the should be supported by the control of the con

go to my Father."

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Beautiful Chita.

MAJOR WILLIAM A. H. SIGOURNE THOR OF "REAUTIFUL SN OURNEY, REPUTER

Beautiful child by thy mother's knee, for the mysile future, what will thou be? A demo of all, or an angel sublime—A poison Upas, or isnocent Thyme—A poison Upas, or isnocent Thyme—A spirit of evil, flashing down with the lurid light of a fiery crown—Or gildieg up with a shinled track, Like the morning star that no'er looks back. Datellet direamer that ever camiled, which will thou be, my beautiful child?

My hears thou terms.

With ralobows of hope through mists of tes
Mists beyond which thy sunny smile
With its halo of glory beams all the white.

tiful child, what thy fate shall be ance is wisely hidden from me. len star thou mayest leave my side, of sorrow and sname become the bridgings, quivering through the cold stra a curie behind and before thy feetmed to like and afraid to die;

an ace in the case is a control to the case above, warbling cherub of joy and love, drop on etersity's mightly sea, blossom on life's immortal tree-loating, flowering evermore a the ble-set light of the golden shore; nd se i gaze on thy sinless bloom

FRANK'S JOURNAL.

FRANCIS H. SMITH, OF BALTIMORE-MEDIUM.

grandfather has kindled in me a desire the truth of what he has told me. I am

who filled a high place before the world-as mine almost from entrance into serive had no desire for this, but circumstances it upon me. When first I came before id as a reformer, I had no thought be-turbing the kings eneroachments. He rped authority which I thought belongs o him; and all I designed was to had cate in its true position before the peo-

ne credit for sincerity if nothing more

Ill to congress the competence of the competence of the control of

er flagged after this. It was

so successful. Yo hopes never flagged after this. It was charge that brought me so prominently becharge that brought me so prominently bethe country, and utilimated in my taking their command.

and no desire to compass Charles' death, but were the se who determined to put him outder the secure a republic. I do to this, and would simply have confined in the tower; but I could not prevail, and I persisted in carrying out my views, it id not only have endangered my influence, perhaps worked my ruin. I had therefore, meant, but it creat me many bitter momentable his his execution was about to take place, to be his execution was about to take place, but as too well guarded for that. I was not entat his execution. I could not witness t I believed to be a deliberate murder, as soon as the excitement had subsided content upon the King's death, I began to look it among those who had taken the most promater government. I found tidirensity of opinion. Some were for rocal Prince Charles, but with a sfident checke guards to prevent all encroachments upon to a few propised that haveld assume the rs were for a perpetual parliament; and a few proposed that I should assume the command as Protecor. The first, i new i not for a moment be entertained by the e; the second, I determined should not be,

am aware that I have been hardly sp ken y history, but you must not believe all you I. It is from the literest of my enemies that materials for history have their oruin. I actuated by the nursi love of country that warmed the heart. I saw that ignifurance. marked d I knew

in church, and soon drew n of those in authority, by er and radical sentiments, in ght lead to my advance it a close intimacy with the

and I lost no opportunity to denounce use and all who sus sued him. At first I could not any much about state affairs, for I was very ignorant ol such matters. I was urged on by others who intended using me for their purpose, but after awile ewhen I became better informed I gave my whole soul to the cause, and thought of nothing but pulling down the King, and sching up the parliament. When the civil war bruke out I had to take an active part, and in it, I fought my way through it.

Hardly had I been fixed at Whiteball, before I became convened I should have no easy time of it. Every one looked upon me as an usurper, and nothing but fear kept them under restraiot. I determined however to do my duty, come what would. I turned my attention to public affairs, and found everything in the most lamentable condition; none seemed to have the least regard for the public good, but each bent on attaining his own sellish ends. I soon made my presence lett.

feel. My first care, was to have a complete system of responsibility from every one who held an effect. I spon saw the importance of this for never was there such a set of theres as those who lived at the public expense; and besides thus, I was determined on exacting the most rigid conomy. Host many friends by such accure, but greatly enhanced my popularity. I desired also to form alliance with every court in Europe; for I had had enough of war, an peace was the great desire of my heart. I cultivated the aits and sciences; encouraged those who contributed anything to the general welfare, and thus promoted the good of the people.

people.

Certain wrongs compelled me to look after Holland, and I seas libste to call her to account. We were fortunate in having one so capable to take charge of the expedition, which resulted in a complete triumph. I was not so fortunate in Ireland, until I sent Francis Wallingford to take charge of tast distracted country. He was a good man and would have done well had he remained.

I managed to place my country in a better countrion than she had known for a any years. Commerce flourished; the arts and renonces divanced, and quist prevailed everywhere but a my own household.

commettee flourished; the aits and econees advanced, and quick prevailed everywhere but in grown household.

I now come to an event which tinctured all my future life; this was kiting Fiectwood marry my daughter—a gentle cuitd, re-pectual to me, lawing said devoted to my happiness. She was all that the fendest father cuitd desire; but her mind underwent an entire change after she became the wile of Fiectwood. He was a handle in every sense of the word. In religion he was an extremns in advecting all the dectrines of Calvin; in politics an enthus asic republican. He marited in hopes of preferment, but I took a dislike to him because of the yerstend population. He marited in hopes of preferment, but I took a dislike to him because of the persistent opposition to me. He applied for the position of prime minister, but i retused, knowing there would be no peace between us. He now became my secret enemy, and was continually stirring up first one plot and then another. I had not one moment's peace. But for any daughter's sake I should have soon put a stop to ms machination, but her entreaties in his behalf kept him sale from my vengeance.

I was ware, too, of being surrounded by many ent mies, all anxious for my death, and it hardly knew wouln to trust. "Ins kept me consistive unhappy, and I fived in perpetual fear of assessination; seldom slept twice in the same room, had if on a Journey, was always attended by a troop of hock. "This you will saw was a wreched him to the consistive unhappy, and I fived in perpetual fear of assessination; seldom slept twice in the same room, had if on a Journey, was always attended by a troop of hock. "This you will saw was a wreched him to the same room, and if on a Journey, was always attended by a troop of hock. "This you will saw was a wreched him to the same room, and it on a Journey, was always attended by a troop of hock. "This you will saw sea are challed to the proposition of the same room, and the one and the same room, and there were not a few I will not say that I never as

At length

They were very repulsive, but I could not help

They were very repulsive, but I could not help myself.

One day I strolled away and rested in a crevice on purpose for concosiment. At length I began a review of my whole life from a child, and with what different tyes I looked upon every event that had befallen me. I could haroly key my sense as memory called up carle event. Even some that I thought priseworthy at the time, now looked bideous; while others brought a telling of horror upon me. In the midst of my sgony I fell upon my knees and cried to God for pardon; oh, how-hiteously I implored for mercy.

Hardly had I spoken the words before my father stood before me. If realised me up and raid: "Follow me." I followed. Darkness disappeared and light came, with light, owaules were revealed that I could got have connected of. I shall not attempt a description, for language fails me. Enough to say that all the most enchanting landscapes of earth lade into insignificance, compared with what I saw. Many came award me showed who we emisse but all when the cartended he hand and I scope the week are friends. I am as happy as I am capable of helms. I have seen filends.

Are we sowing ecods of kindners?
They shall bloss-mu bright ere long;
Are we sowing teeds of die cord?
They shall ripen into wrong.
Are we sowing seeds of hono?
They shall bring forth golden grain;
Are we sowing seeds of lashenod?
We shall reap our bitter pain.
Whatsoe'er our sowing be,
Reapleg we its fruits must see.

We can never be too careful
What the seed our hands shall sow;
Love from love is sure to ripen,
Hate from hete is sure to grow;
Deeds of good or il we gesture
Heedlessly along our way;
But a bad and giveous fruitage
Walts us at the harvest day.

THE PAUPER'S RESURRECTION.

Extract from a Book "Entitled Real Life in the Spirit-Land."

Lazarus sitting at the gate, covered with sorts, with the dogs for bis only company, and begging for crumbs to sustain, for a few moments longer, his wretched life, is a picture of what I was in the day that witnessed my relase from a life of nit-sery. Poverly had been my portion from my birth, yet I was not al waysabeggar. The time had been when I considered myself in "comfortable circumstances;" but I had not the taleat to acquire property, all though I longed for the comforts, which wealth bestows, and felt that there was injustice somewhere, when I relicted upon the uniqual distribution of wealth, or of the comforts of life. I had looked 'into the mansions of the rich, and sorbed them their luxulies; but it was not permitted me ever to possess aught but a mean cottage, a hard bod upon which to rest my wear icd ilmbs, and simple fare to sustain my physical strength in the performance of the hard labor of

ted timbs, and simple fare to sustain my physical site graph in the performance of the hard labor of a drudge. I could develop no real manhood because the curse of pover-y was upon me, and I suffered it to crush out or obscure what little was my inheritance. I died a beggar; uncarte for, unnoticed, swe my loathsome carcass was defended a nuisance and must have buris!; and

"They ratiled my bones over the stone because I was "Only a pauper whom nobody owns."

"Only a pauper whom nobody owns."
"Oh! where are the mouroers? Alsa, there are none!
He has not left a gap in the world now he's gone;
Not a tear is the eye of child, woman or man;
To they grave with his carcase as fast as you can."

To the grave with his carcass as fast as you can."
They who consigued me to a pauper's grave as thoughtiestly as though within my bosom had never existed stepset of humanity—a heart that could feel, and that longed for human sympathy as human hearts will, little thought of what i was enjoying at that very moment. Why should angels minister to the poor? Why did god commission a band of living spirits to attend at my spiritual birth, when my body was clothed in rags and covered with fifth and vermin! Surely there must have been some mistake, and this band out of hot prevere the strong doors that emanated from a body dis-

button.

graded in the eyes of my recomplete the segar. It was permitted me to reverse beggar. It was permitted me to reverse the segar it was permitted me to reverse the segar it was permitted my new for the segar it was a shad of compersation for sever-sufficients, was a shad of compersation for sever-sufficients, was a shad of compersation for sever-sufficients, was as all of the sequence of

rience to give; but wish th of my experience when

I could command. I erjoyed w, and every circumstance that nd me; because all was in such to what I had but just before

mus'c, and watched for smiles and tokens of en-dearment as a hungry beggar walches for meat to satisfy the longings of his natural appetite. I was not a total stranger to love's endear-ments, neither was my nature searred by crime or over-indulgence of the sensual appetities. or over-indulgence of the sensual appelites; therefore, I was fit to enjoy, when I became a spilit, although I died upon a dung-hill. I could not have appreciated the teachings of a phili sopher, nor fine poetry, nor even conversations upon subjects which interest intelligent perple who are not philosophers; yet there was sufficient manhond in me to appreciate the common attentions due from one human being to another. I could feel and appreciate, in a degree, a mother's love; and enjoy the ministrations of friends who strove to assure me that I was yet deemed of sufficient importance by the great heart of Goa to be worthy to have showered upon me every good thing that I could enjoy. I could enjoy pelanes it sights and sounds, pleasant odors, and agreeable flavors. I could enjoy eximp and deliciting, and the sight of an abundance of food which was mine as I craved it; sie downy beds and easy-chairs, and the sight of the common of the easy circumstances in which I found myself; and as a just compensation for the sufferings which lind terminated my earthly caver. I was permitted to revi in this enjoyment until I was, in a measure, satisfied, and my spirit began to crave something more astisfying to its higher saphrations.

The good to me in all this, was the stimulos it gave to my Intellect. The strong emotions which I experienced on confing to entire consciousness in Spirit land, and which continued to exercise my induction that of headings so lately be come mine. It was more than pleasure, it was always to think of bleasings so lately be come mine. It was more than pleasure, it was and so my refliction nature was stimulated with a man of strong the continue of thanks giving for the molitude of bleasings believed the suffering to think of bleasings and leady and so my refliction nature was stimulated with a man of the continued of thanks giving for the molitude of bleasings so lately be come mine. It was more than pleasure, it was duty, to offer to God a perpetual tribute of thanks giving for the minerate of my r

in the future.

I have fived long in the Spirit land, but I have never ceased to remember, with peculiar emotion, the first petilod of my existence as a spirit, or ever ceased to realize that from that period dated rapid progress in the road of development. I know, since I have studied human nature, that

Ancient Fable.

piter gave to every man a sack, hold his faults and carry on his back, other one Jove gave, which from his breast ing heavy with his neighbor's faults oppress the secount man never can behold sown, but can his neighbor's faults unfold.

SPIRIT PICTURES.

new phase of Manifestation LETTER PROM HARRIET M. ALLEN.

DEAR JOURNAL:—I bave long been wanting to write with words of appreciation, but feared tresspacing on too valuable time. We all love the JOURNAL and feel that we could not well get along without it. The communication from A J. Raymond was the best of any I ever have seen. It was more nearly what we should expect than those me-sages usually are. Unlike one correspondent, I have always taken much interest in Frank's Journal, regarding it as showing an interesting phase of mediumship, and the struggles of another poor soul into the light. The second of the struggles of another poor soul into the light. the action of the soid, which'se Said he used to produce it; whereupon he proposed that the rest of us should try and see what we could get. So the next day a number did so with no result whatever. But the day after, a gentleman who is a medium, and one of our circle, was in the shop and thought he would try it. He took a small piece of tin and poured on to it, a weak solution of muriatic scid, leaving the upper side well wet, and laid it on the counter and put a tin ba-in over it. After a while he uncovered it, and lo! upon the plate a representation of an aged and venerable man. They were struck with astoolsthem tand elation; but as they gaz

REMARKS:—If those "Sabbath school children" had been taught to give their "dimea and penniss" to help feed and clothe the muttudes of poor children around them, they would have been doing a rad and out of libergianty good and instead of suffering from the chagrin and danapositizents the lose of their vessel covasions.

sciousness of having relieved the necessities of their poor neighbors, and would be resping the reward of a good action in the daily blessings of the little ones who had been made happy by these little philantimolats.

these little philanturopists.

"The vewel was insured for \$18,000." Probably it cost \$25,000, at least. What untold good that \$25,000 might have done, distributed among our home poor. But, alsa I for Ignorance and bigotry—the Sandwich Islanders (who will never be condemned for what they don't know) are of more importance than our home heathen? Oh, when will men learn wisdom?

Worcester, Mars. Violer.

VIOLET.

I beard a judge his lipstaff call,
And say, "Bir, I deare
You go torthwith and search the ball,
And send me in my crier."

"And search, my lord, in vain I may,"
The tipstaff gravely said;
"The crier can not cry to day,
Because hit wife is dead!"

Tuitpe and Hoses

My Ress, from the latticed grove, Brought me a sweet be quet of posier, And saked as round my neck abe clung, If tuilps I preferred to roses.
"I can not tell, awter wife," I sighted.
"But kis me ere I see the posted."
"Oh, I prefer," I cried.
"Thy two lips to a dozen reges."

SECOND SIGHT.

A Wonderful Care Reported in Paris.

young German attendant. It was about eleven o'clock in the night when the girl leit her mis-tress and was shown to her room. To her great astonishment it was a front room in these-cond story, with two large windows, and fur-nished in the most gorgeous manner. She at

ound me in a saate of terrible excite-wever succeeded in telling my story, am but as a real event, which had if my eyes. The physician imagin-te cruet joke had She obsained the crown action. He found me in a saste meet. I however succeeding not as a fream but as a real passed under my eyes. The ing that some cruel joke nat me, sent for the notel keep spoke for a long while togetim one of the "indown, and in it.

The prince, the hotel keeper, and the physician at once drove to the Morgue. They found the uniform hanging in front of the mutitate body; but his long plack has was the same is had described it, and even the trigger of the pisciol was of an unusual shape, and papited red on the top. He was a creale; and he had killed himself in consequence of a low sutting with a faithless woman.

Getting into a passion is a good as ngilisto a barberry bush—the bush u right, but you don't.

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No. 13, Vol. 1—10.

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8. S. JONES

TO BEE-KEEPERS. EA NEW BOKE on the subject of See-Culture, called the SECRETS OF SEE-KEEPING. It is got up in 2 very condensed and chosy form, to meet the wants of See-Exepure in every department of spicultural "effects. Becomes more practical information, and treats upon more exclusion more practical information, and treats upon more expensions and the condense when the condense was a condense of the condense

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PAPERS COMPLETE

Tomprising liberal and logical saways on the following cut:—The Spirit of Program—Oriton Development—Individual Enform—National Reform The Divisor and Complete Comple



MY LOVE AND L

Svontier Department.

R..... B. V. WILSON

To The Editor of the Tribuna—Sira :—A women of the Majority was brave enough, in your taper of yearday, to rake her vote senior the movement of the Minority of women. I belong to the "Majority," said with me many women who were the the senior to prefer to the property of the tribunal to the the senior to the lead of "The Revolution" before our eye, who, that cleribes her womanhood, would wish to speep before the public, and degrade berself in such a contest? And yet it must came to that, for a counter-revolution will only be effectual through the reli-help of women. Men can not help us, because they are men, and we want to be somen forever. We do not want the halotter we feel ourselves powerful enough the halotter was feel ourselves powerful enough the halotter subtle, so mid, so all pervedient, that it is hardly felt, in a great many instances, not dramed of—gewillose it, as soon as men see fue as political Cesture like themselves—a presence to be suspected, to be feared. If a counter revolution does not take place sconer or later, we, who have so far retrained fem appearing our degrees with the ego-halotte server of the moral destitution of our damplers and grand-sughters, for the desolution of women for the tribunal time appearing the tribunal case of the moral destitution of our damplers and grand-sughters, for the desolution of what is the fundamental base to fall government—the family. It is only a feeble voice, raised here to second a brave women from Wappinger Falls; but let many follow, and we will be acrough.

New York, Feb. 20th, 1870.

New York, Feb. 20th, 1870,

Did a weman write the above? We doubt it. Did a weman with the above? We doubt it. Yet, if she did, she did so ut der the in fuerce of a busband, who is a minister, or belongs to a church whose minister, is eppeced to the Maine liquor law, and in favor of espital punishment, and believes in the divine institution of slavery. There is comething so measurement in the article, so unjust to those excellent women at the head of the reformatory movement, that we doubt women as being the author, save through exercise. We ritmander a case of a religious hatte in the form of a faint, who indid in the preserve of his wife; "Wemen don't want may voke he the riskins of the church to they give its of the church to the years are of the video in the state of the church to they with a the years are of the wife."

the church, do stey, with?"
"Nemo, I emphase new, "to all the wrone, and
yet, when the case thou, "shall women be entitled
to you on the of the of the Church!" newer, there
was an overwhelming majority york given by the
women of the Methods to check, and this women
of the majority has repeated what this Chipston
you're and, and new let us book at come of her
reference.

definition to the neglectry, and with me, may wear a whole the respective and with me, make would have protected long ego.

is "Market to be sent? have proceeded long right, two in a star would have proceeded long right, there been a fearer "Market this, when does not the right of suffrage, who is satisfied with the different of suffrage, who is satisfied with the different to the right with a partial recomples of the new at the head at the "Reventation" before any who, that cheet has been won updays, would not suggest before the public and degrade her the best of the little that dash at young place, "would not form on a title liver place in "West board on form on a title liver place in "West board on form on a title liver place in "West board on form on a title liver place in "Per legge, Blacket Barrell," and because the sufficient of the blacket board with the place of the public blacket by the liver was a "West Liver black blacket by the satisfact of the place and the sufficient was a sufficient which is the sufficient way of the state of the sufficient was and the sufficient was a sufficient way of the sufficient was a sufficien

ter they are

ibb husband and father. "We dread to bee our power." Hear this of the majority, "Where wegnow have the so suite, so unitd, so all pervading that ridy left in a great many instance,—not 164-we sill host it." [164] here is no suite, which we can be found to the suite of the suite

a."
mplim n'ary indece! What cuses we men
Ha i ha !! ha !! hi is rich—don't want the
"wants a leader—don't want to vote beca'sse
kes her as tuean as a man—wants to exerche
kes her as tuean as a man—wants to exerche
be lief jurpoess. Thank you, "we man of
ajority." After this we go with the Revolu-

was no discoloration; in fact, not the 'slightest evidence of decay or even death, was outwardly disconsible. Many physicians of the seriouslier country have examined this wonderful carethough discyreling in the corticulations; some bulleting highest high to be in a strice of trapec, while of the corpe to even them by the young hely to improve her complexion. That Miss King had such a habif, however, the samily deep. Much sympethy is felt art depressed for the femily, and some idea, of the interest the case base-xcited, may be inferred from the fact, that during the pastwerk more than 2,500 people have visited the house.

Buonlegion, Conn., Feb. 18th.

The above we clip from the K. T. Tribune, of

ntonington, Conn., Feb. 18th.

The above we clip from the M. T. Tribune, of Feb. 21st. vit. These things occur so frequently, of late, and since Epiritualism become a fact, that we are forced to concede the power of spirit life, even in death (f). By and by the dead will use up and walk.

Christ has come again, and man's immortality is a fact.

Christian Charity in Practice.

In Auburn, N. Y., there live a man who became a Spiritualist some years ago. His relations are all members of Christian churches. His business connections were a lin Christians also. When it beceme known that he was a Spiritualial, his bust ness pariners released to settle with him, closed up their, bus piers, ecorrection, deprived him of his properties of the settle with him closed up their bus piers convertient, deprived him of his a Spiritualist, his wite became insane, partially through physical editioulies peculiar to wome a, and partially-through the biliter persecutions of her relatives,—they demanding that the man and woman should forego Spiritualism, one-derever be banned and foreaken. This demand was rejected became the second of the second to be second to the se

and me is fight. The exception of the miles of hose trimmph.

The bow days are, we were in the miles of hose life is tenderly circle. The insome wife is tenderly carrel for in his home; bis girls a jou me oble sony, his son a blessing freever. O, they are so happy, whenever them stem and saw them Jay. There home is a sheaven on carth. "But what of your restrictes?" we asked.

"In several years my wife relative, freethers and sitters have not called the asked. We seem the force, in his sorr resultives are consequently from a wear we have been the play if one. We care the force, in his ask or resultives are consequently and the limits of the play if one. We seem that the his his him," such the limits of the play if one.

Voices from the Brople.

HERMON N. Y. H. B. Mendit wither, "I'm find incloses one deliar and ally center," "by for the JOHNSON SY, months, which expire. March 18, 1884, by the house sign all arches deton by page 4. It is seen to be a sign of the second sign of and second which may be seen the second sign of the second sig

Alkin N. 10WA -C. Alten write -Avowed shint may be are few to the place, but the temple, recommits speaking, are in error, and a good speak of or good medium would find a cond harvest here. * CLEVELAND, OHIO - D. A. Eddy writer -The deatheath comes to user, leftened down with most intensely interesting mostler, so that we are are of one intellectual least tech week, it no

CHAMPMON, ILL - Wes, M. Flerning writes,

LARKVILLE, WENN-G. N. Stordy writer— Vach rear a Spiriturally used by rear of the resistant the Freet Spiriturally used by rear of the test spiriturally used for the test of the test of day. We had have an organ Mrs. Rell A. Combo gain, from Chromont, while S atte and brough her were given segrent bettings to the most performed and without character.

nost prodound and subtime character.

BoAZ, Wise-L. S. Har-ing writes.—We, now have a trance speaker whor gives us a freal, or the having strategy of the product his, and he has been tweeped to that point. Another me dium also has been developed to so so lose, speak and write, all during a few weeks of patient watch his.

ST. CATHARINE, MO.—B. F. Boldwin writes.—
It does seem to me that no thinking mind could read the Lao Last lectures by Mrs. Emms. Hardings without feeling the soul inspiring truths therein contained, and so long as I can ggightal kind of spiritual tool for my unlid from the Journal, you can put me down as a subscriber.

can just me down as a subscriber.

E. L. Cohono writes.—I buil the coming of the Jours at, with delight. Wishing to call forth a few loca strom some of your noble writers of reform, I contribute these lines with a view to that object. "Should Discount Punishment be indicated." I should like to hear this question debated in the Children's Lyceons.

In the Chindren's Lyceum.

ELIZABETHTOWN, NEW MEXICO.—Thomas Poliotes withes,—I commenced n almg your paper last fail. I got some books, and attended circles, but could sot see or bear anything. A liast, I councinded to try for myself in my own family. I have a Navajo Indian that I have raised to ten years from the mother's breast, and a girl, my own, eight years of age. Both are seeing in diums, and describe spirits.

NORTHE WAR

descrive spirits.

NORTH WEST, ORIO —Jacob Haughey writes.

I have been reading the paper for some time, and now take the privilege or expressing my opinion of it. I think that it is doing a great amount of cond.

good.

RICHMOND, JOWA.—A. Maples writes don't see how we can get along without the per. I thick you may put my name down for a subscriber.

per. Ithick you may pait my nashe down for a life amouriber.

BRIDGEPORT, ILL.—F. Kellogg writes.—I can eay, with thousands of others, that I am well pleased with the paper, and wlah it great success. How A.—E. B. Wheelook writes.—I notice that many of your subscribers give their post office addres, and also with it a frequent request that you send some lecturer to help on the great work of aspel ministry. This is well. Let the Spiritualists and particularly. The send is the summary of the Union. When lecturing through Wisconsin and Northern. Illinois, I had not touble to find friends and places to apeak. As yet, I have travious and some lecturing through Wisconsin and Northern. Illinois, I had not touble to find friends and places to apeak. As yet, I have travious solutions are placed to a peak. As yet, I have travious solutions are placed to a peak. As yet, I have travious solutions are placed to a peak. As yet, I have travious solutions are placed to a peak. As yet, I have travious solutions are placed to a peak. As yet, I have travious solutions are placed to a peak. As yet, I have travious solutions are placed to a peak. As yet, I have travious solutions are placed to a peak. As yet, I have travious solutions are placed to be peak. As yet, I have travious solutions are placed to a peak of the peak of Spiritualists, aspecially on t who desire some lecturer to who have no organisation, to of their whereabouts; and the gathering, to learn more of every town speedily report it itualists, in your paper, for the

the laborer on the restrum in the ploneer fields of the great West, Those suffices, philosophically illuminating its columns, reaching down through

ing through "Mind Shades," etc., are of the greaticst value, are of readily secrepted as inspirations of a high order, destired to work out a great good in the coming time. More than one mother has add to me in the past few weeks, "U. if I could have known three things before I came to be a mother.

But it is not alregether upon the mother that all this responsibility rests, for she may not be, able to choose her surroundings, and oftener is forced to submit to conditions amisgonalis to her then arealite mature—many times by the one of sill others who should most carefully serven her time a care or reproach, when he, by a little more time a care or reproach, when he, by a little more time a care or reproach, when he, by a little more time a care or reproach, when he, by a little more time a care or reproach, when he, by a little more time a care or reproach, when he, by a little more time a care or reproach, when he, by a little more than the continuous continuous continuous carefully and a noble mandow of the continuous careful that which is after years would bless him with thankgiving and a noble manhore, how more than attent to the soul that huggers now more than attent to the soul that huggers now more than according to the statement of the mother archive in a towards its natural is. The effice of maternity a, or should be, too holy for any thought or act of impunity to enter the citacie of its sprit, and blessed is she indeed to whom the office is given, yet O; the biliter goony that prompts the mother archives the proposed of the care of their after, years, than the mother way askin to their own children, and who may be more responsible for the hatter, years, than the mother who moulded the mitrough figurater, or "cinceived them is sin."

DR. R. W. HATHAWAY.

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Mrs. Mary M. Hywcomb, Bernardet
To Professor Space.

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ENOUGH FORTHISTIME.

44 Drobably you namember my letter to yen of June but a staining the condition I was final that time, and nather your old letter I was provided with Endagement of the Liver, Coerflow of Gall, Calarth, Nova hills, Scrafins, so.; In fact, of wear a some fracted in condition of discovers as you will give it if in the immune spitem, not well middle to, do any wors. After tacking the than of the flighter Poul, on the color of the latter Poul or will not be fall to be a given.

AGENES WANTED EVERYWHERE FOR THE POSITIVE AND CLASSES, SOURCES,

THREE DOCTORS

A WIZZARD

44 A few trying three M. D.'s, and one bottle of Wigned Or, and one other prescription, my wifes Rheimonton kept prescription, the part of the few productions help three in worse all to his e, and the took. Yes, Perceiv Printing product of the control of the production Printing Printing with the care ber enlerged joint, and one plot is well and hearity. We slop gove the Positive Products to our little granddaughter at the age of two works of the Printing of It to be been of the source of the thing yet a true can up to yesterday, when it was taken with the European up to yesterday, when it was taken with the European printing of the printing of

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CHICAGO, APRIL 16, 1870

VOL. VIII.-NO. 4.

Ziterary Department

We are pligrims on life's journey, Passing through a world of care. We have each a holy mission, We have each a cross to bear. Earth is not our home eternal, We are brief sojourners here, To a blissful home in beaven We are ever drawing near.

Time is feeting, time is precious Every moment we should use, and is lite's great field of labor. We the better way should choo! I we keep the path of merit, Time will never on us frown, forth wins the highest heaven.

while the golden hours are flying, We will golde the orring here, We will golde the orring here, And the lonely hearted cheer. For as fast as time is speeding, We are sever homeward bound; We shall pass from earth to heaven Like the angels to be crowned.

Toll and care no more oppress in.
On the other brighter above.
Pain and grief will not distress us;
Want will trouble us no more,
Want will trouble us no more,
We shall leave earth's darker shadows,
Through celestial fields to roam;
We shall join bright based of angels
In the wulfs elemal home,
centrille, inc.

THE QUAKERS.

Early Trials in Puritan New Eng-

From the Friend, published in 1849.

r the honor of our countrymen let us not re that the law of death against Quakers assily obtained. The people needed preparative process of that and the church power controlled it, as does noney power in these times. An intelligent most of their movements declared that "he could not whip and persecute those who could not whip and persecute those who cold from the rulers in matters of religion, I not sit on the bench, or sustain any office commonwealth." How much the people's non sense of justice was perverted by-the grower, we can learn from the fact, that

to 15, her suiting against it.

sority, thus strong, resolved to enter
ent upon the record; this the ruling
ured, and contrived to insert the classes,
isel by a special jury, 'to make it populewers the dissenting deputies much
by the measure, and particularly one
who was sick and absent, and Who
grief when he learned the results, anymult wather there crept on his hands

act is a legislative cultivativ; about as on a the charter of the first bank under seen constitution, and some later chart the gins whit the presenble, "that whereone hath a right to lord it over men's cones," do: , and under this specious depos of equal rights, stands as great an outfall rights of person and property, as the of despottem can produce; and the adrating of it was as cruel as its provisions erogatory to just and democratic legisla-

hade tarewell to his kind wife and four tender "hildre" for the last time, for the Lord had said ne would take care of them; and he took pass age for the designated island. Here, whilst at his master's work, he heard of the Massachusetts law to put his brethern to death, and his heart burned within him; and finding a vessel bound to Rhode Island, he went thither. And here, whilst he visited the seed which the Lord Task, blessed, the word came to him a second time, to go to Boston with his brother, William Robinson, who had come there as a merchant, from London, and to do business. But scarcely were the two arrived in Boston.

son, who had come there as a merchant, from London, and to do business.

But scarcely were the two arrived in Baston, when they were select and imprisoned; as also one Nicholas Davis, who had the temerity to come from the Plymouth patent iot the charter limits. Mary Dyer, also, who came from Rhode Island to see and encourage these prisoners, was herself imprisoned with them.

1. At the next court of arsistant these four were sentenced to businsment on pain of dea'n; and two days only allowed them to free the jurisdiction from their hated presence. Mary Dyer and Davis returned home; but the other two, being bound in split to remain, went down to Salert to build up their friends in the fait.

But their movements were narrowly its.

reasons. Which he had prepared, why he had not left the jorisdiction,—but his request was refused.

The paper-was published after his execution, and was in substance,—that, being in Rhode Island, the Lord commanded him to go to Boston and testify against the rulers there, and to offer his life for the futth. He did not hesistate to obey as a child, believing it became him thus to, show his obscilence to the Lord; and that at the time of his businabment on pain of death," he was still under God's command.

"The sentence pronounced on him was this: "William Robinson, you shall be led back to the place from whence you came, and from thence to the place of execution, and to be hauged on the gallows until you are dead!"—and the sentence had been also been as the continued of the Lord to death, your visitation will come, and you will be accurred forever. If you put us to death our blood will be upon your own heads. Take warning, then, in love I exhort you, before it is too late, that so the cure may be removed, for the Lord hath spoken it, and will perform his work upon you?"

Mary Dyer next received sentence, to which also only responded, the will of the Lord to death our the transport of the Lord hath spoken it, and will perform his work upon you."

conscience sake, and his last words were, "this day shall we be at rest in the Lord." These executions were on lifeture day, that great day of council during the first charter.

When Mary Dyet awa both her companions, hang dead before her, she also went freely up the ladder. There they put the halter about her neck, secured her clothes, and covered her face with a handkerchiet, which Wilson lent the hangman; and as she was about to swing off, a voice came as from the crowd crying, at up, stop, a reprieve, a reprieve, the woman is esprieved; and it was so; her life was saved at this time by the intercession of her son; which blainly shows that Endigot and his consectors had power over the lives of their fellow citizeng.

In the meant time, Mary Dyer's purpose was not shaken. She seemed to hesitate, and with the rope yet about be rack, alse declared that she was willing to suffer like her brethren there before her, unless they would repeal their wicked law. But as the people began to cry, "take her away," sile was conveyed back to prison; from whence she wrote to the court, the next day, that she old not wish to receive her life from those, who with wicked hands had shed the blood of her friend. "I chose to die rather than to live as from you, as gailty o' their innocut blood!" were her own words. But not-withstanding this, they saw fit to send her home, at their own charge, hoping to see her face no more.

But they had to deal with one of the most remarkedle of recorded matyrs, for in the following apring she returned, and appearing

nocet blood! were her own words. But notwithstanding this, they saw fit to send her
home, at their own chirge, heping to see her
face no more.

But they had to deal with one of the most
remarkable of recorded martyrs, for in the following spring she returned, and appearing
openly, they were constrained to notice her.
And when she was brought before the court
Endicot said, are you the Mary Dyer sintenced
here the last court? And she said, yes, I am;
and when he told her that to-morrow at nine
o'clock she must go to the gallows, she replied,
"thou said: this before. I came here before
to warn you to repeal your wicked law. I am
upon the same work now." "Take her away,
take her away," said the governor. On the following day she was led out to execut in, guarded
by horsemen and soldiers as at the former time.
When she was put upon the ladder, and prepar
ed for execution, it was lutimated to her that if
she would recant she might save ber life
"Nay," said she, "I cann t for in obe dience to
the will of the Lord God I came, and in his wil. I
a shide faithful to death." "What," said they,
"will you be guilty of your own bload?"
"Nay," she replied, "I come to keep you from
bload guildiness—repeal your unright ous lews
against the servants of the Lord." They a-ked
her if she would have the prayers of the elders.
She said, "I know never an elder here." "Wil
you have any of the people pray for you? "I
deaire the prayers of all God's people," and being now ready to depart, she signified the same
to the executioner, and he swung her off, and
she died without a struggle. "She hangs like
a flag to warn all Quakers," said a church partizan.

BY WARREN CHASE.

"And in the midst of the throne were four befull of eyes, before and behind." Revelations and 6.b. Verse 8th adds:
"And the four beasts had each of them six we about him, and they were full of eyes within, they rest not day or night, asyling, holy, loyd God Almighty, which was, and is, is to come."

For the Religio-Philosophical Journal MUNINGS. BY MRS. H. E. POPE.

How oft when the standars of eventra,
Are settling o'er mountain and dale,
Come thoughts of the loved ones,—the absent,
Who long ago passed thro' the vale.
And the songs they are sugging in heaven,
Float quielly down unto me,
And bearing us np at the even,
Their beauty and glory we see.

They've passed from the earth, but we heed not Their ausence so long as they come, And speak to us gently in whispers, Of their beautiful, fairy like home. They've gone from the form, yet they linger Near loved ones they left here below. Some day in the luture we'll meet them, And all of their happiness know.

When the curtains of night close around.
And earth is shit of the control of the curtains of night close around.
And earth is shit to the curtain of the cur

We're glad that the Infinite Father
Will let them return 10 our sight,
For the thopes, that would otherwise falter,
State the shrouded in ingation.
State the shrouded in ingation of the shrouded in ingation.
State the shrouded in ingation of the shrouded in ingation of the shrouded in ingation.
And we'll wait for the time when we'll meet them
At home on the evergreen shore.

KANSAS.

DRAR JOURNAL: Having recovered from several days of mdl-p si lon, occasioned by over work and expoure, from where effects become unfit for duty; I have resumed labor in this growing, promising and fer it valley of the great West,—K useas. After delivering my second course of lectures in Savannah, Ma., to crowled houses, I started down the Missouri Valley R. R., stopping a day at Weston, at the home of one of the fai hird workers, Dr. Grasmuc, M. D. Then I wentt of Date, Kuseas, where I delivered a course of lectures to large and enthusiatic audience, who, crowding us out of the court house, obliged us to adjourn to a larger and more commodious room. Tough, the weather was inclement, we were still greeted with large audiences, and succeeded in getting up cons derable excitement. Indeed, have not failed to "wake the Nicodemuses" wherever I have been.

From Olathe, I went to Gasteres.

been.

From Olathe I went to Gardner and gave two lectures, returning to speak on temperature. The Methodist church being used by the temperance society, was filled with eager listeners, many of whom would come out to bear me speak there on temperance, who would not else.

The Methodist church builg used by the temperance society, was filled with eager listeners, many of whom would cancout to heat me speak there on temperance, who would not elsewhere on Spiritualism, some presidue, too ap There was how the same properties and the second torsule of payer, the surprised curiosity on the faces of many who have no doubt been taught the infidelity of spiritualists, was quite annusing. Their prejudices, however, shid not prevent speaked applicate, and then we left them for this Southern Valley, Port Scatt, where I have already given five lectures, and are to give two or three more.

We held our first meeting in the court house, which being further decied us, have taken the hall of the "Free Religious" pople, and having it more than packed, for there is not standing room for all, and many last evening, came and went away, not being a ble to get in.

After closing, the Baptist minister came and trok me by the hand, expressing his warm ap probation of the "noble sentiments" that had been uttered, and that really all his church were present, and were not hurt, I guess.

I have been giving delineations of character and describ ng aptrits at the close of my lectures since coming into Missouri. At Orgon, several, but now absent from my mind. At Savannah, many, among which was a boy and girl tooguther, achool children. There was a dark looking man with a rope around his nock, and from description was recognized as a mulatto, who was lyuched for the murder of the children. Though he now, as he has several times before, insiste that he did not do the deed, and say, that he was severely tortured by his captors.

Another youth appeared as having been drowned, and was recognized, as also were others.

drowned, and was recognized, as also were ouers.

At Filmore, I described from three to teh spirits each evening. They were all recognized.

Among them was a Catholic priest, "Father
Confessor" of a lady present, who was killed
on the rail road some time since. Also described
many others. One evening, a gentleman living
some four miles away, asked me if I could seethe living, and not present, to which I repiled irr the affirmative. by describing a
friend who, wanted to come with him to the
leature, but was a little afraid of the opinions of

.. 73.

the circumstance you will recognize." Did not remea ber i till going home, that the sudden remembrance came to him of othing while in the army, and drowning to all appearances, but was rescued by two comrades, who carried kim on their shoull less to cump. Also described the spiel: of a young man, killed by Quantrell's band—recognized by manner of death. I gave also many delineations of character to the amusement of all, and many life incidents, &c.

sales many delinearions of character to the amuse-ment of all, and many life incidents, &c., &c. At Fort Scott,—soldier, a spirit, to his moth-er—told of getting hurt across the back by a fall before zonng into the army. Minute descrip-tion with his words of cheer. "Yes' said the solma mother,—it is all so,— its my d ar hoy who went away during the war and never came back sagain!"

To Mr.——,"I see when you were quite young, a large poisonous snake winding about your limb or look, were somewhat if ghtered alter-wards."

a large poisonous snake winning area into or loot, were somewhat if githered alterwards."
He said, "When about ten years of age a darge anake passed over my foot, it was killed by my father who said it was a copperhead."
To another: "I see you standing in the door of a blacksmith ab-p carly in the moraing when you were quite a lad. You had run away from where you were then living, stopped here, and was kindly received."

He replied, "I did run away when a boy and stopped as you describe."
To snother: "You gother severe fright when a boy, which lasted you sometime. I see some one pursuing you. You ran and hid."
He said: "When him years of age, I was frightened by b-ing pursued repeatedly by the conting knife. I ran away and hid."
I gave many other tests, some, probably, more and better as illustrations of claryopance than those given, within which are but a meagre and brief aynopals of a very few, still fresh in my meanory, for strangely these are futting visions to me, and sometimes are forgotten before I leave the hall.

spirit never appeared until while on a visit to ountry. Some months since, she came to her y, and pleasantly said, "I have not come to le you, but only to say that I will not annoy

Were not my letter already too long, I about tell you something of interest belonging to this locality and state, but next week you may look for a bit of this kind of goselp, in which I shall give you a description of the "borning well" here, and some other tailney.

I eend you a number of names—not quite so many as from Oisthe. I hope that the JUGRMAL may find other canvaers everywhere among all our lectures.

From here I go to Weston, Mo., stopping at Spring Hill, se route.

Jay lecturers. From here I go to Weston, Mo., stopp lpring Hill, en route.

Yort Scott, Kanssa, April 1st, 1870.

Original Essays.

ST W. B. FARMENTOCK.

There can no longer be any doubt to those who have tested the matter, that the will has almost unbounded pewer over diesses, as well as over the various actions of life. This fact has been noticed by medical men, from the most remote periods of satisfully, but a proper use of it has disfortunately for humanity, never been made to any great axtest, nor sufficiently persevered in when the remedy was employed. It is true that the will bower has been exercised, in an indirect way, induced by the laying on of hands, frictions, or by so indirecting the mind of the subject as to make him believe that certain measures, or the means employed, would relieve him, whether in the shape of medicines given in larce or infinitesimal doses, in good faith, or by design, in the shape of bread pills, the effect has been the same. There can be no doubt, however, that the solmal economy, or mature, the state of the substances of the quantity taken, and that they sometimes have good effects in equalizing the animal heat or vitality, which has been unbalanced by some of the immerable causes which a want of due care, exposure or excess, have incertain and the curse less frequent than when the will power has been properly and sufficiently excepted or excetted.

duced, but their operation is generally slow, uncertain and the curse less frequent than when the will power has been properly and audiciently excepted or excited.

It is also true that medicines in any does may be asset injurious effects, if contra indicated by the asset injurious effects, if contra indicated by the injurious effects are contracted by the proportion of the indicated by the injurious effects are contracted by the injurious effects are follow in proportion to the indicated on the properties of the injurious effects are proposed to the injurious external case or indimens operating upon the system, and under such circumstances, they are parely the result of the middle of the external case or indimens operating upon the system, and under such circumstances, they are parely the result of the middle of the external case of indimensions the external case of the external case in the external case of the externa

to such an extent that de was extreely able to move. This continued for some weeks, and upon paying him a visit, my friend found him in the Movement of the continued of the con

as bout thirty years, be had no return of the stout thirty years, be had no return of the thirty sears, be had no return of the like as the state when the mind, from whether cause, no when in a natural state, is abstracted from body, it enables the "via mediatrix naturn," what sistericity, or the animal heat, to equalish condition of the system. It was the state of t

em, to relieve a similar one in the same, and have plot little or no effect, however, when the diet if he patient is not of the most simple and uninitial sature.

Alfopathy, on the other hand, is a large blister, and the same of the same in the same of the same in the same of the s

Our hopes, our joys, our fears, are governed fits away, As well as are our hatreds and desires. Who has not seen it wied the sceptre with A tyrant's haed? Ambition's sabre thrust Alsa! too far, the poor oppressed, the neody Stinted, and the just rewarded by the Pagot and the either. It has nations Conquered. Its millions elaughtered and

Conquered. Ats millions shanghtered and laid The fairest countries eye hath ever seen— fet, it has also nerved the patriot's arm To strike for freedom and the rights of man While all the nobley traits of man have strained; To turn the tide of matery saids. Jost as we golde our barqued through life's rough

Or hap'ly ster it o'er the shoals of time.
May we be blessed, and reach the happy shore.
Where storms, disease and sorrow come no
more.

TEXAS.

Conventions-A Word for Medium

DEAR JOURNAL: Some inquiries by letter from friends of the "Speakers Frateraity," may be most effectually answered in your columns. Our proposition has been to secure the greatest good at the least possible expense; and therefore, I suggest to our friends that we continue to study economy, and make successful this may be a study economy, and make successful this may be a friend in Missouri, that our "Northwest era Frateraity," formed at Racine Wia, hast Oct, bold its next convenient for them to join us. We are regloted at these indications of rue heart-felt hospitality and interest on the part of Wiscousin friends, and all others. But at our first meeting, I was assured that some speakers were absent from the powerty of the pocket, and consequent inability to foot the bills.

We must saves much as possible, long distances of travel, and concentrate our resource, at available points. Our sister state of New York has adopted an admirable plan, and bolds quarrerly conventions; in whice the bonds of unity are strengthened. This may be the very best plan for them, but we could not see any profit in a mid-winter season, which would involve loss of dime in the lecturing season, and almost inevitably lead to exposure of our health. For it must be remembered that many attending a convention, are necessarily, and in a crowd, driven to cold rooms, and cond beds, etc. And again, as this is a pracical movement, it cannot be successfully conducted at needless out lay of our resources, either of mind, body, or pocket. We are begining to see how valuable means have been fritted away in: Ill advised movement. "Concentration have been file the mintary posts on our froniler-few and far between, with a great territory to travel, where military best on our froniler-few and far between, with a great territory to travel, where military posts on our froniler-few and far between the first post of the first post

rest?
All these questions must be answered some day.

An a few brief years how has swelled our list of ascended ajoestes. It ought to arrest the attention of our people, that so many of our workers jug in the prime of their public mis-in, should pale and depart to the Summer Land. Constantly are they passing on, the mortal casket shivered, to day the sweet and melodious voicings of inspiration stealing from their lips and lives, to-morrow the silent harp, the voice-less form alone to isfil us how much we have lost, and how little we have done to save and perfect the instrument! And how little we have done to feed the sacred longings of that soul. How lightly we tread when the germe of our planting promise ne their sweet thioldings; how isnderly we breathe upon or touch the eshelitre plants and tender buds of our materia, gardens. How we protect with such unfailing care the fine mechanism of a watch, a music box or guitar, and knowing this perfect hav of accuracy in the several sciences, still wantonly trample on all law, all order, as regarded the finest of all instruments,—vix, a medium. Het the time must come when reason and right will brimab. M-my are the marryrs laid upon the altar of menidos, many are the seeming losses of our time. We are beginning to sak, why? And we learn that Nature is no more miraculous with us, than with All these questions must be answered some

our orthodox brethren. We have almost compelled our vicarious stonements, we have insisted upon impossible things. Speakers are made of fieth and blood, needlums and all are subject to the elements. Vikality is capable of exhaustion, and there is a familiar to subject to the elements. Vikality is capable of exhaustion, and there is a familiar to subject to the elements. Vikality is capable of exhaustion, and there is a familiar to subject to the content of the more in the content of the more in the content of the more in the content of the

The Kingdom of Heaven le Within You.

ST W. J. ATRINSON.

Who is it that does not admire the noble sen timents of the gentic Nazarea, so full of the richest thought, pointing dut to us the grand truths of the harmonial philolophy? While we can not accept the orthodox second of the harmonial philolophy? While we can not accept the fact of his protoned wisdom and lovely character,—as being the model man, in which we see a life of disinterested love, worthy of our imitation. Full of love and tender compassion for the ignorant and erring, he was over speaking words of cheer and comfort, diffusing in and around them as indusence calculate to lead all to a knowledge of the truth as he understood it, and which was calculated to loud the recipients en rapport with the great I As,—the eternal Fatter of the spirits of all floch. What a delightful thought—to be assured that the kingdom of God is within us, that is, that we have the means within onseries of bringing to ourselves happiness by a tradknowledge of the great First Canes, and a practical application of that knowledge to develop ourselves according to that great law by which we are

piloation of that knowledge to devalop ourselves according to that great law by which we are governed.

But if we have the kingdom of heaven within up, or, in other words, that power by which we can distinguish right from wrong, and by which power we are directed to perform or do cartain things, as it were, by an irresiable power, then who has a sit were, by an irresiable power, then who has a sit were, by an irresiable power, then who has a sit were, by an irresiable power, then who has a sit were, by an irresiable power, then who has a sit were, by an irresiable power, then who has a sit were the complete that the sit were the complete that the complete that the sit were the complete that were the complete that we will be complete that we can be seen to the complete that we can be seen that the complete that we can be seen to the complete that we can be seen to the complete that we can be seen to the complete the complete the complete that we can be seen to the complete the complete the complete that we can be seen to the complete the complete that we can be seen to the complete the complete that we can be seen to the complete the complete that the complete the complete that we can be seen to the complete the complete that we can be seen to the complete the complete that we can be seen to the complete that we can be called the complete that we can be seen to the complete that we can be seen to the complete that the complete that we can be seen to the complete that the complete that we can be called the complete that we can be called the complete that the complete that we can be seen to the complete the complete that the complete that we can be called the can be called to all the complete the called the called

words is, to obey the highest emotions and dictates of your immortal soul. He that does so must make a small the state of your immortal soul is the that does so must make a small year of your immortal from whence his soul was derived, "for as is the earthy, so are they also that are nearthy, and so the earthy, so are they also that are heave shy; How often has the Hoy also that are heave shy; How often has the Hoy also that are heave shy; How often has the Hoy also that are heave shy; How often has the Hoy also that are heave shy; How often has the Hoy are not a soul was a state of your cour. You rely upon the "blood of the Lamb" to wash away your own sonl, and sacribe the workings of that sonly within you to the certification. Do not be afraid to treat your own daman rapirit, for that at the coty valuable per about you, and most certainly the infinite which you possess, though in a finite degree, is more to be treated in your-own, case, than any role others can give you. There is no old maxim that "Every this shall certainly attempthen my position, and calls alond for every one to be governed by the highest sense of duty, as dictated by their own spirit, for they have the Great Spirit bearing witness with their spirit, that they are right. The infields Spirit of which our spirit is a part, has provided for allowing the state of the scally alike. So he has provided for the spiritian wants of every one, but no two just alike, there each spirit points out the exact thing that is required for it, just accortainly at the spirit in points out the exact thing that is required for it, just accortainly at the spirit my continuous and the spirit within you to be sufficient for you, then for the safe of the call of the scall and has a more different to the scall are not an armonic within, how happy I should now have been; but I was filled with the doctrines of the churches, and following the teachings of them, I mount to within, how happy I should now have been; but I was filled with the doctrines of the churches and fol

Bellef of Spiritualism.

Prom the Universalist Herald.

From the Universalist Herald.

Spiritualism is the knowledge of everything pertaining to the spiritual nature of man, and as spirit is the movine; force of the universe, in its widest scope it grasps the domain of nature. It embraces all that is known, and all that ever can be known. It is nosmopolitan

'Those who believe that departed spirits communicate with man, however else they disagree, are Spiritualists; but only as they cultivate the noble faculties, and harmonize their lives, are they entitled to the name in its highest meaning.

There are certain fundamental principles on which they all agree, as forming the basis of the spiritual philosophy:

Man is a duality—a physical structure and a spirit. The spirit is an organized form, evolved by and out of the physical body, having corresponding organs and mental development.

To is spiritual be ing is immortal.

Death is the separation of the duality, and effects no change in the spirit, morally nor intellectually.

By the spirit world holds the same relations to the approach of the spirit there, as here works out its own advation, receiving the reward of well doing, and authering for wrongful actions.

There is never any arbitrary decree or final judgment, and no atonement for wrong except through the suffering of the guilty.

Salvation is only attainment and experience of the carth-life form the basis of the spirit.

Growth is the endless destiny of individual

spirits.

In the spirit world, as on earth, we receive all that we are capable of receiving, all seeking congenial employment and gratifying their terms.

All spiritual beings were eliminated from physical bodies. They are often near those they love and strive to warn, protect and influence

This influence may be for evil as well as for

This influence may be for evil as well as for good.

Communications from spirits must thus be fallible, partaking of the nature of their source. The spiritual communications of all ages emanate from this ose source, and must be alike tried by the test of reason.

As love rules supreme in the spiritual as well as physical reatm, there can be no miracle.

There can be nothing supernatural.

As force emanates from spirk, spirit is the reality; and individualized spirit, the highest type of creation. In this sense manhind become brethren, commencing and continuing their progress on the same plane of development. In this sense all men are divine, and are endowed with infinite capabilities.

Spiritualism encourages the loftiest aspirations, energizes the soul by presenting only exalted motives, prompts to highest endeavor, and inculcates noble self relianor. It frees man from the bondage of authority of book as d creed its only authority is trush; its interpreter reason.

It seeks for the whole and commetes calling.

Its only authority is truth; its interpreter reaco.

It seeks for the whole and complete cultivation of man; physically, morally and intellectually.

It is an all embracing electicism: receiving all
that is good and rejecting all that is bad.

As the departed take deep interest in the affairs of earth, they mingle in all the reforms of
the day. The temperance movement, women's
rights, the high duties and responsibilities of parentage, abolition of slavery, the thorough education of all, the establishment of universal
peace, the promutgation of correct religious
views in contradictors oprevailing errors, and
all movements for the elevation and improvement of mankind, claim its attention.

peace, the promulgation of correct religous views in contradictions to prevailing errors, and all movements for the sevention and improvement of mankind, claim its attention. It can have no creed. Every individual must be a law unto himself, and draft his own creed but not seek to force such on others. If the Spiritualists organize, it is because organization is the best method to reach distrable results, and the means by which each receives the combined strength of all.

Such organizations must be based on absolute personal freedom, and unquestioned right to individual opinion and action, so far as the right of others remain inviolate. There must be agreement to drifter.

It is not the aim of, Spiritualism to build up an isolated sect, but to enter into and virify, by its impriring truth, all organizations, whether of church or state, and urge them forward.

GORDOVA, ILL.—E. Warner writes.—Mrs. Warner lectured here a few weeks ago, and over sizes, our Advent brethren have been on the rampage, and have at length got the question of non immortality into our willage Lyceum.

non innortanty into our vallage Lyceum.

CEDAR RAPIDS, MICH.—S. E. Jenkins, having—
sent us several tital subscribers, says.—I could each
you quite a number—more, but the opposition is
very strong fore,—or I shall have to be content
with samil beginnings, and hope for success in the
future. I send all of my papers to different perties in the country, thereby soring the good spect
which will in time bring forth its fruit.

Corresoyudence in Brief.

FIVE OGRNESS, M. Y.—Mrs. M. O. Young writes.—On taking up a paper of rather recent date, my sper mot, as it has so often done before, a call for add to Austin Kent. As I looked it over at this time, it occurred to me that I had noticed but for we had the control of the contro

the cause is question, and a wise that it may observed would do the same. For many, even trude to the ame destination would place above the secosity of sening for more, now of the world's efficied and useful once.

Restaurs.—Inclosed in this letter were two dollars, which we forwarded to Brother Kant.

CRAWFORDSVILLE, IND.—Fisher Dougherty writes.—Will you favor us with an article on the present money pressure, what if the cause, and when will we get out of it? Is the country all going to the devil? Would the Butterns googel save us? There is societing wrong somewhere, and we beg you of the press to watch and pray.

Restaurs:—Inter no fears, brother. Money is coly a representative medium. All depends upon the basis—iabor. Labor is productive, and the basis of all prosperity. We say all prosperity, aye, further, all development depends upon good physical and menial conditions, which are obtained through mental and physical labor. Extrems right them solves. Ours is a glorages country. The devotees of old theology have tried to ensive and destroy it in vain. The founders of our Republic wisely adopted principles which placed it beyond the power of religionists to do jermanent injury. All that is required is, for men and women of liberal principles to be wide aske is promingating the doctrines of freedom and equal rights, mental, moral and physical. Have no fears for the country. All will be for the best, lat what will come. Infunite wisdom is at the helm, and the good ship of extent will out ride all storms, and a bright sky is always just beyond the dark, lowering clouds.

PLATO, Ill.—John Wisson writes.—Enclosed please find one dollar, which place to my credit for a continuation of the Journal, and I wou'r and physical. Have no fears for the country, and months on trial and peruslog its costents carefully for curiodity, or otherwise; the reader is both to part with it. I have just concluded reading the work, "lease of Masarath," by A. Sayath, which allows the foundation of our "hol's religion." The work is tras,

history, in comparison with Joseph's dream which is the foundation of on "noir religion." The work is true to nature and common sense.

HERIFORD, N.C.—W.J. Skinner writes.—Encicosed please find sity cents, for which you will send me the Journal to three months on trail, as you propose to do. I have had a specimen copy, which I liked very much indeed. I have just convincion to the sense of the state of the sense of the state of the

will be offered to the world in des time.

FORT CALHOUN, NES.—Wm. Scardman writes.

—Permit me to introduce to your acqueintance are. M. E. Taylor, who is a first class speaker upon any subject on which he undertaken processing the second of the second processing the second processing the second processing the first of the second processing the friends in Illinois as a gentleman and brother who is worthy of confidence and support as a locturer und worker in the cause of retorm and spiritual unfolding.

PROPHETSTOWN, ILL. PROFIBERATOR PROFILE AND ASSESSED AS A STATE OF THE PROFILE AS A STATE

man and brother.

MOSCOW, MINN.—D. Farr writes.—I take six
weakly papers beside the Journal, and would
account them. They are devoted of them, than do
to the second them to the second them, the second them. They are devoted almost exclusively to the fleeting present, or the dead past, while
that lays a broad and deep foundation, or which
is constructed the 'temple of infinity, in which is
tanght a graded school, and man is a pupil to
estamity.

stersity.

L. Armstrong writes.—I have every reason to believe that the JOURFAL is appreciated here, as one of the best papers printed. It is read by a great many beside the subscribers, and 'they like it much. I have taken it and the RARYER OF LIGHT, ever since the first number, and would not do without them as long as I have a home. They are doing a wonderful sight of great in spreading on earth-sidege of the spicity Mantily to mortain

on earth.

OTTUMWA. 10WA-S. S. Mills writes.—Enclosed please find post office order for three dollars, for which you will send the paper for one year,—all of which you will please piace to Brother A. Hogeboom's credit, as another "practical

expression."

Restance:—This is but one of several hundred to the same import. The world loves truth, as so do we, hewever empalatable it may be to seep rian ligatory.

CALAMUS, 100 Ma.—P. S. Deltinson, having measurity revealed in this founds, some offer there is any mediane induced to inche a trip in the crown founds of the contract of the contra

Magbalena.

CHAPTER IX ON THE WING.

Guilford Crafton sat in the reading room of arnum's hotel, Baltimore, intently perusing the

Sarnum's hotel, Baltimore, intentry perusing and sews.
"By the fates, lose or win, since I am h re, I'll iry my luck," he mused.
Then casting saide the paper, he left the hotel, and hastened down the street, his mind all ablaze with the filtusion of the money lettery, golden techemes. He soon entered an office, and proceeded to select among numerous packages of Then casting saide the paper, he left the hotel, and hastened down the street, his mind all ablaze with the illusion of the money lettery, golden schemes. He soon entered an office, and proceeded to select among numerous packages of tickets, which lay scattered round in wealthy profusion, in quest of a prize. It was when in the act of paying for what he had selected, that he more particularly noticed the handsome vendor, who stood as the counter in an easy attitude, smiling blandly.

"Why, Ketchum Goldy, can I trust my eyes? Yes, as I live! he like the his is indeed you. Well shis is a go. Right here under your eye and the hast in my thoughts."

Shaking bands warmly, Ketchum remarked, "Yes Craiton, I believe it is I, or that is, what is left of me."

in the same old business?"

"And in the same old business?"
"And in the same old business?"
"That same?"
"But, indeed. I must say Goldy, you have a splendid establishment here,—a fine display, really," said Crafton looking round.
"Heigh ho! what's this?"
"Privste. Walk in. Receive a few select friends here you know, to crack champagne and oke. Gome, try some good old burgundy."
"Hat ha! thank you. Never, never, refuse a good offer you know. Ketchum. But, really you have things in good style, I like this. But how come you to leave the city of plety to precipitately, ch?"
"Did you not hear? They are too hard on a man there. The 'hard shell' notions of law and reform of some of those plous iron clads there, will yet turn the place up side down. The fact is, Gull, I was compelled to leave. They bled me of about seven thousand dollars."
"The same. I thought they had enough and I left. But come, try the flavor of his." They again filled their glasses.
"This is good, Ketchum,—excellent—in percet keeping with nour compliments, Guilford, and try another chass."

neuts here."
"Dispense with your compliments, Guilford,
and try another glass."
"Thank you, Goldly, quite sufficient. This
vening, perhaps, if you are not engaged, I will
sa an hour or two with you."
"Come and welcome—abali be happy to introuce you to some new friends."

ned, and gazed with surprise upon the haged intruder.

Hat hat ha Curren Le R-y de Chermon. har did yer cum frum, I'de really like to we! When did you ecape? Ha, ha, you hat to be put in a strait iscket. You are danged decidedly, flying about in this manner, tiling isage men in this way! What do you as by it? laughed Guilford Craston in derise, on recognizing in the person before him, our certait 'stugent' of Esculapeous.' I can be supported by the support of the surprise of the surprise will have to be a most desperate enemy end, to larm you how in the midst of friends, twho is he? Who is your wild mad pure it, Chermon now agreebly assured of his position of the support of the surprise when he was the was the

sit who is he? Who is your wild mad puruer, Chermon now agreeably assured of his posiion in their esteem, replied, "The fact is,—
gain in the company of boon companions, I
fill make a clean breast of the whole affair."
"Chermon, come, before you proceed with
our recital, join us in a social glass of good old
ungundy."
"Thanks, gentlemen, happy to participate.
Very early this morning, I met in mortal comsat, he who was once my friend, but is turned to
my mortal enemy."
"Ilawood Suffolk. We met at.—"
"Chermon, you are mistaken," Guilford interupted. "Liswood Suffolk is supposed to be
trowned."

ed."

se, 'supposed' to be; but allow me to say,
at though overboard, and in deep dark
he escaped, though narrowly, and this
ng I met in duel the 'supposed' de-

"Well, and if so, what was the provoca"" "Well, and if so, what was the provoca"" "He essayed to published his mind to me in
lation to his late troubles with his lady love,—
e say, Grace Elieworth. He, of course, naturly enough lauded her highly, while I, for a little
in hinted that she was copetitish, and that,
rhaps, he would yet find out that her virtue
is not quite as impregnable as he vished to betre. In a flash, he raved like ten thousand
thes, and dashing his upheld glass of wine into
y face, hissed that I should prepare to prove
nee with an epithet nelter gentlemanly hornote with an epithet nelter gentlemanly hornote with an epithet nelter gentlemanly horcontrollable race, that, gritting his teeth avyely, he attempted to strike me in the face with
a clenched fist. Before I could retailate, I was
intosed from hehind, and for the time we were
parated, to meet again more in accordance
is the code of honor. We met with pistols
as you see have occaped, and he I believe is—
is killed. But he is so terribly inconsed against
—he seems bent on having my He."
"But he is not in Baltimore, is he?"
"I believe he jest Philadelphia in hot pursuit
race, and if we meet, what shall I do? I do
t want the man's life on my hands. But he'
desperate."
"You are out of his rewrishagew, Chermon, at

it."

As they approached, the old gentlemen racog-zed Gullford with a smile which imparting to m some assurance, they shook hands hearily, of the latter enquired:

"What brings thee to Baltimore, friend Elle-ceth..."

CHAPTER X.

THE FAMILIAN FACE.

Yes, we know that face. Rising into view away off there amid the vice clad hills of the Esst, up and up from the peaceful wall of fruitual Judes, it has come to us often in the silent watches of the night, when all around have been wrapped in the midnight of refreshing repose,—that serene and holy face, so lighted with the steady flow of softest swappathy, has come to our quiet pillow, the calm love-lit eyes looking down deep into our soul, have thrilled us with the magnetiam of sweetest endearment.

On a bright sabbath morn, we followed that calm and winning face through the haunts and homes, the misery-crowded, disease-infected, and long negirected streets of the great city. But we can not now say to tell how little children in rags and squalled filth, darling waifs on the vast sea of social life,—ran after that see with outstretched hands, and coming forward in bleading groups, looked up through their tears into those large love-lit eyes, as he passed and drank therefrom—"Suffer little children to come unto me ",—the inspiring sympathy that turned their tears to joy.

Men and women,—the wretched lepers and despised Magdalenes of society, stained and foul with crimes most sinful pollution,—fell on their faces till his hop-inspiring voice in tones of aweetest music in their souls, "Neither do I condem you. Go in peace and sin no more. Bade-them love and live."

The peals of a richly tuned chime of-heils, fell strangely on our ear from the near church.—A church—we mean the edite,—one of the mest beautifully constructed in America,—a noble specimen of architectural sublimity. Its lofty spire crowned with an immense gold-bronzed cross, seemed in the early morn to pierce the azure clouds.

Turning the street corner, the imposing structure broke full on our view with the equipages of rich men, glittering with costly garniture in the list morn.

From the Both the men the men church appears of the mest glittering with cost by gariature in the list morn.

From the Both the men architect

ages of rich men, glittering with costy garniure in the bright morning sun, ranged before its upors.

From the golden errss surmounting the tall tapering spire, to the base of the magnificent architectural pite, the atmosphere seems to thrill with the balm of golden wealth. Gold from the painted windows to the shining cross, the very bells away up in the spire withrating so zeal-onally by the rich salrsied ringer, disturbing the holy quiet of the sweet Sabbath more, seemed, in their chimes, to be golden,—their tones seemed to ring of coto, and the rich luxury it gives to the possessor. This was decidedly the rich man's church. Yet the care worn and dusty traveler from the peaceful valley of Judea, my companion of the beautiful face, though scowled at and shrapk from by these rich men and women, richly attired in broad-cloth and silks, he of the placid face, though uncouthly clad, passed into the rich edifice near the rear of the wealthy throng of worshipers—ot—of—Almighty Mammon.

the placid face, though uncountry clad, passed into the rich addice near the rear of the wealthy throng by worshipers—oi—of—Aninghy Mammon.

As we entered, the music of the loud organ mingled in richest tones with the silken rushle of wealth, religious huxury and the soft crash of aristocracy, heavy payer and hymn books, rich! I bound in gold, glistened in the soft sanlight as is poured through the richly statued glass of the windows in a bland golden light.

A rich velvet carpet, so soft and plant to the state of the windows in a bland golden light.

A rich velvet carpet, so soft and plant to the state of the windows in a bland golden light.

A rich velvet carpet, so soft and plant to the state of the sacrate of the sacrate of the state of the state of the state of the sacrate of the state of the sacrate of the state of the sacrate o

om the sun.

m and beautiful face descended the
eted stairs, passed quietly down the
s wealthy church, through the door it

him. I'll, I'll certainly make an example of him."

But, friend Ellsworth, you do not think the duitiul Grace accompanied him?"

"Anal Guilford, I tear it is too true, and that ere this my lovely flower."

This utterance failed him,—he could say no more on the melancholy theme.

They parted. He in the next train for New York, and Crafton and Chermon chuckling passed on, arm in arm, gaily down the street.

CHAPTER X.

THE FAMILIAR FACE.

Yes, we know that face. Rising into view way off there amid the vine clad hills of the Esst, up and up from the peaceful wall of fruitiul Judes, it has come to us often in the silent watches of the night, when all around have been wrapped in the midnight of refreshing repose.—that serone and holy face, so lighted with the sate steady flow to softest sympathy, has come to our quiet pillow, the calm love-lit eves looking down deep into our soul, have thrilled us with the magnetian of sweetest endearment.

On a bright sabbath more, we followed that.

On a bright sabbath more, we followed that seauling follow that attractive and seauliful face. We love it to the wint he may need to refreshing repose.—that serone and holy face, so lighted with the sublime deeplan of "OU" & Arring,"—inch with the washelf of the divinest melody of angel singers.

We would still follow that attractive and equilible face. We love it but we may require the sublime set of the minimum of the words.

On a bright sabbath more, and the first the soul me control of the minimum of the sublime set of the words. The words when the words are the words and the words are the words and the words are the words.

On a bright sabbath more and the words are the words and the words are the words and the words are the words.

On a bright sabbath more and the words are the sublime and drew from the depths of "Out of Arring, and the words." The sabbath at the winds are the sublime and drew from the depths of the words.

On a bright sabbath me of the words.

On a bright sabbath and the words.

Yes well disting that abounce the

less sigre or genuine expension of the sublime depths of "OUR FATHER,"—rich with the wealth of the divinest melody of angel singers.

We would still follow that attractive and-beaulful face. We love it; but we must return to the rich church, a moment to the unclous smooth faced and smiling popular preacher. Sinke we left he has read the opening lynn from the gold embosed book, with a mild sooth-equence, approved and responded to by his admiring people. The hymn was chanted in richly, pleasing, even "costly" style, by the well-paid choir, and his text, a golden one—at least taken from a golden fibble:

"Godliness with contentment is great quin." It was treated in all is divisions and subdivisions in a fluent, tonely, elequent and masterly manner. The cupility of his wealth-loving hearier, as andocestive to goddines, was appeaded to in a fogical and sublime exhaustive style, bringing forth-the lop atone of the "great mystery of goddiness," with a grand, even gotgeous description and promised possession of the golden city of the New Jerusalem with all its pestrational description and promised possession of the golden city of the New Jerusalem with all its pestrationly employment being to sing geternal praise to God and the Lamb, accompanied with the medody from harps of purex gold. This was the great gain of or hoods; godiness. This the reverend of the faithful of a rich church; this the end and, sim of the dip mensh worship and prayers, a rich, a golden religion. But the name of our rubicund, sleek-faced, smiling, and well-pid, and well-pid in the state of Guilliors. This the reverend of the faithful of a rich church; this the end and, sim of the dip mensh worship and prayers, a rich, a golden religion. But the name of our rubicund, sleek-faced, smiling, and well-pid, anot not that the faithful of a rich church; this the end and, sim

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At the anniversary of the Methodist Missiynary Society held in Cooper's Institute, New York, last Novecher, Eishop Simmon said, If quote from the Nac Times; for 1800 years the church has been aboring in the great work to have a been consumed to the world in control, 1900 years will be necessary. Does sent in the groat work in the control, and only you for the society held will be necessary. Does this look encouraging? Here is glad things of great loy for first and the society of the society held will be necessary. Does this look encouraging? Here is glad things of great loy for the society of the society held will be not the society of the society of the look of the look

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AF Thosesending money to this office for the Journal ould be careful to state whether it be a renewal, or a new beerlytion, and write all proper names plainly.

(Continued from last week.)

SPIRITUALISM OF THE BIBLE, NO. XVI

THE REAL CH ARACTER OF GOD-HIS

Whence the source of our jaintmation in regard to Jeans—Science goes where the eye can not see, not saw hast, nor telescope auryoy—All things are engaged in writing their own history—The Sensitized Plattor Skiture are illustration that unfolds a grand truth—The Diffusive Mind of God, one cource of supplies—Psychomytry explained—Why should all leaf pure lives—A gent from famma Tuttie.
The spirit circle who are impariting the information in these series of articles, desige to say a few words in reference to that philosophy, through the instrumentality of which they have been enabled to grean certain facts connected with Jesus and other Biblical characters without consulting them, or any associated with them durwith Jesus and other Pototos characters without consulting them, or my associated with them dur-ing their eventful career on easth. In advancing on disputed domain, there are certain clouds that obscure, aho intellectual gige of those who are inclined to doubt in reference to the truthfulness on anjuted tomate, taker a certain clouds that obscure the intellectual gize of those who are inclined to doubt in reference to the trüthfulness of the things stated. In this gritice, then, we shall enter late details somewhat, in order to remove the rubbish that its now obstructing our yearhway and throwing a halo of darkness over our efforts, rather than light. The speculative philosopher, above all others, should attempt to clarify, as it were, every position he may assume, and demonstrate the same, making it as plain as this theorem in Goometry, that the square described on the hypothenuse of a right-angled triangle, is rquivalent to the square described on the other two sides. That inglividual who enters out on mid ocean in the dark hours of night, when the clouds obscure the light of the twinkling stars and silvery moon, has by his side the faithful compass, and through the instructure of the start of the twinkling stars and silvery moon, has by his side the faithful compass, and through the instructure that the same shear; where earth's children have never trodden, and which to us is one dark eternal night. Stop I child of earth. Behold that comet, the winged messenger of the celestial spheres. It is now in its aphelion, and is holding converse with the sun, while it waves a long tail of light, as if whating to salute the inhabitants of this mundane sphere. There it is! The eyes can see it; the ears can almost hear its munings, as pendulum like, it swings to and fro igs, as pendulum like, it swings to and fro heavens. How majestic! How grand! her a child of the sun paying homage to its are a production of nebulous matter. parent or a production of n parent, or a production of nebulous matter in the regions of space, or a part of a star which seemed to burn up a few years ago is the regions of the constitution Andromeda, Or-whether it was brought into existence, as Old Theology says God did this earth, it is not in our province in this article to discous. But there are, perhaps, a hundred millions of people who see it,—who witness its unrivalled aplendor, and wonder when it will disappear. There is grandeur shere in that comet; yet out of the hundred millions who see it, who can point out the pathwhy it will follow, the course it is destined to pursue. Ah, he that can do that is truly wins—yes, he who can do that, seemingly has entered within the infinite mind of God, and can read therefrom all it appeculiarities. Stop a moment and consider this. Did we may that he had entered within the mind of God, and read he immost thoughts, and learned the destiny of that conset? With its first construction was design, and then the path it should follow was marked out, and the calidren of earth have fait the delicate pulsations of immittable Mosher Mature within their soul, and read therefrom the path that conset will follow:

With slate in hand, the mathematician surveys this eccentric child of heaven; and with his angles, tangents, logarithms and circles, he marks out the course that it will purse for a bundred years. Out of the one hundred end if hose who survey this comet, perhaps one hundred can trace the path is will follow—to the remainder of earth's children, the nature of that calculation is enshroused in a dark cloud, and they can not understand it. Thus it is with all things. There are certain pioneers, whose brains are massive, are certain pioneers, whose brains are massive, thoughts clear, views comprehensive, and intui-tive nature finely organized, who can venture on thoughts clear, views comprehensive, and intuitive nature finely organized, who can venture on disputed domain, and to them the prospect is clear. It is the same on the super mundane spheres; there are those there whose minds are towering and whose comprehension of things seemingly knows no limits—they venture on disputed domain, and make it clear. In this series of articles, we are taken where the children of earth have not been, and where many can not go. The mathematician can follow that comet among the stars, can tell where it will be for a hundred years hence, for he understands the laws that govern it—so can we who have the early history of Jesus under consideration follow that life from the cradic to the grave, wito the same unerring certainity that the mathematician would trace the course of a plant in the heavens. There is a divine law connected with this. All things are engaged in writing their own history; the air is full of sounds; the ground is all memoraoda and signatures that speak to the intelligent. The whole universe is one vast volume,—within that book is the history of all of earth's children. There is truth in the statements of Old Theology, that there is a Recording Angel, but, it did not understand anything in reference thereto. Pen and ink do not recording the gold the case of the continue of the This you admit and understand. Now, this is only a faint idea in regard to that most beautiful process of nature in recording the acts of mankind. The same element that exists on the sensitized plate of the artist, exists, dear reader, throughout all nature, and therein is engaged in recording our very thoughts, with the same regularity that the best chronometer watch will tick. Please, then, bear this in mind, that when you dispover a characteristic of one element of nature, you have unfolded something that pervades every-nook and corner of God's vast universe. There are only sixty-eight primates as yet discovered, and they are interbended fin harmonious action. And, if you discover the peculiarity of one element, that peculiarity-tinctures all the rest,—it can not be otherwise. Now, we know that certain conditions exist whereby your image is projected on the sensitized plate of the camera. That element through the instrumentaity of which the arrist accomplishes this feat, is limitless in extent, and diffused throughout all nature, it is far more sensitive than when controlled by man, and therein it is constantly engaged in recording our every thought and deed. This discovery by Daguerre was but little understood in his day. It was regarded with wonder when first brought out; but the grand truth it revealed was not understood.

Look at that little babe, a bud from the parrent sten, just ready to pass over the shining

took at that little babe, a bud from the parent stem, just ready to pass over the shining river to bloom forth again in the arms of an angel mether. Tears are shed; moans are heard; and the parents stem, just ready to pass over the shining river to bloom forth again in the arms of an angel mether. Tears are shed; moans are heard; and the parents' hearts are almost broken at the prospect of losing their cherub child. This Sensitized Plate of Nature records that some—and endless; ages can not, wips it out. Look at that battle. Valorous hosts are contending for mastery; the blood flows in rich crimson currents; officers are running hither and thither giving orders to the contending armies. The wounded send forth piteous moans; the surgeous re adjust the broken limbs, or close the wounds to prevent the flow of the blood of the brave soldier. All is tamulit? What a ghastly spectacle! Yet this Sensitized Plate of Nature records it all. What it does on a small scale for the artist, it is constantly doing throughout the infinite regions of space. Go where you will. 'Seek' the dark chamber of licentiousness and prositution, and press to your lips the low and vile, within whose soul there is a festering canker that you should endeavor to cure rather than to add to the pangs of the disease, and that set is indelibly recorded by this Sensitized Plate of Nature. Steal from your neighbor; malign his character; abuse those whom you should love and respect, and this faithful monitor stands ready to read it all. Indeed, it is a Recording Angel. It is a vast library which contains the lives of unnumbered millions of earth's children. Ah, ponder this well, children of earth. Your deeds live after you. Your history is known to the angel world, and you can not conceal it.

millions of earth's children. Ah, ponder this well, children of earth. Your deeds live after you. Your history is known to the angel world, and you can not conceal it.

Knowing, then, that there is nothing that exists that is not a component part of the vast whole, we then prepare ourselves to recognize the truthfulness of what we have stated. Why, a history of the late Reballion could be written, all its secret history, too, gleaned from this Sensitized Plate, if the angel world desired it. This is indeed, a wise provision of nature, for it impresses mankind with the fact that there is a monitor, an element throughout the universe of God, that receives all the passing events of our like. Some truth, then, in this, that our deeds live after us; that they will always exist and nothing can annihilate them. Now we will advance a step. We only used the Sensitized Plate of Nature, as an illustration. We are now prepared to show you something of the true mateur of God. We regard this Sensitized Plate of Nature as the Diffusive mind of G of,

for while our own mind takes cognizance of our acts, of our own thoughts, and all the scenes that may be imprinted upon the retina of the eye, this D. ffusive Mind of God takes exguizance of the same also, and therein they become living pictures. There is grandeur in the idea that God knows all things, and that hot even a sparrow falls to the ground without his no ice. Well, dear readers, such is the case,—this Diffusive Mind of God chronicles all things, takes engalzunce of all things, records all things in sive 31ind of God chronicles all things, in the same manner that your mind records the congulzunce of all things, records all things and the same manner that your mind a part of the Didasive Mind of God it articles, on life, mind, mind not 2.) Your mind records all that comes under its special notice, And as the Didasive Mind of God is everywhere,—is infant, it naturally receives the resins of the eye will receive the scenes that may pass before it. Here, then, you have the Senstitude Plate of Nature, the Didisive Mind of God, and you can discern spiritual things, you will recognize scenes rising forth psychometrically, which are only langressions, made on your own mind, and that of this Diffusive Mind of God, are simultaneous, for the mind that you, places lives, as it were, in this Diffusive Mind. The langression made on your own mind, and that of this Diffusive Mind. The langression smade on your own mind, and that of this Diffusive Mind. The langression made on your own mind, and that of this Diffusive Mind. The same as the physical organization lives in the diffusive physical universe. Now, we desire to reader our pathway clear, in order to carry-conviction to the mind of the general reader in chracter, and will be of great interest. These thoughts are not the fragments of a disordered brain, but thoughts that emenate from the Spirit World, and which we merely transcribe, and allow us to say That the pens could not transmit them to paper with the repellity that they are given to us.

The lides, then, entertained by the various orthodox churches, that God knows all things, nor it is infinite,—it pervades all space, the highest moutanns, Diffusive Mind of God, and so nothing can be obliterated from our own mind, so nothing can be obliterated from our own mind, so nothing can be obliterated from our own mind, so nothing can be obliterated from our own mind. He made in the result of the burden with the series of the propersist of the prope

hungry world, we would hold in the other suffering humanity, assuage their-troubles, and mate them with new hopes, and prepare them for a work in the distant future that those, who revelling in pampered luxury, can but poorly understand. We feel, then, devoted to humanity. Our pen shall breathe 'thoughts that burn, words that will cut, and give expression to sentiments that will assume large proportions in defense of truth and right. We would exhort all to live true, noble, pure lives; and while doing any act,—whether in the dens of licentifications, or in the magnificant parlors of pampered vice, the Diffusive Mind of, God is there, recording all you may say and do. Let your life then be devoted to that which is pure and noble, and the faithful monitor that exists throught all space, will not rise up in after years to reproach you for it. Life is brief; but a day, seemingly, and one of continuous struggle, but in that struggle ever remember: that as a link in the mighty chain that binds together the throbbing heart of humanity, that you must act your part with reference to the interest of all the rest,' ever remembering, that as the glorious sunshine,—the genigal sir,—and the sparkling water are free to all, that, the world's goods that you have accumulated, are only for you to act as agent in the dissemination of good. He who accumulates wealth and acts miserly therewith, is an unfaithful steward, and we here say that that our sufficient seels are conjuced by this Diffusive Mind of God, and in after years will re

KEEP A PURE HEART.

Come let us sing tog-cher
As leaves sing on a tree,
When through the sw-sying branches
The wind pipes merrily.
Let us repet a lesson
Our asgel guides impart;
That he shall be most blessed
Who keeps the purest heart.

We learn a loving spirit
Will beautify the face,
And fashin every contour
To sort angelic grace.
While stofat thoughts and feelings,
will spoil the brightest eyes,
and mar the ips of childhood,
Though a teched in roay dyes.

Each child may make his spirit. An angel, ciad in clay, And do an angel's mission. To others every day. How many bleeding gashes his little hands may bind, How aweet the ways-of heaven. Thus placed before mankind!

Ob, who would covet brilliants
To gitter on his brow?
Or who will empty honor?
That all the world may bow?
Since well we know the lesson
Our apgel goldes impart;
That he naul be most blessed
Who keeps the purest heart.

Who keeps the pures hear.
Then let us join together,
And try with all our might,
Amile serthe due said samult,
Amile serthe due said samult,
To think and do no evil size:
To burl no venomed dart,
For he shall be most blessed
Who keeps the purest heart.

We shall continue the discussi on of this sub ject in our next, rendering our position still

Wm. Vickers, a resident of Olathe, Kansas,

A WONDERFULTEST.

Wm. Vickers, a resident of Olathe, Kansas, writes:

"You doubtless remember the last time you were here, you spoke to me of some wonderful spiritual manifestations. Since that time, I have devoted considerable attention to the matter, and have learned much in regard to the modern manifestations from the invaile world.

Recently, Mrs. Addie L. Bailou visited this place, and at the close of one of her lectures, she politically invited any one present to come forward, and have their character delineated.

I ocing considered somewhat eccentric, was called upon by those prisent to come forward for that purpose. Ble gave me these tests: Described a fall which I received when a yout, and the character of the injury is produced, and how it had effected me ever since.

She also gave an account of the death, age and complexion of a little child of ours, as accurately as my wife could give it.

Her tests were wondertail: Verlig, E. V. Wilson has a rival.

I write this without the knowledge of Mrs. Ballou, desting to give credit where is properly belongs. She advanced many new truths while here, all of which are calculated to do good.

Her lectures were a complete success, and her tests opened the eyes of the orth odox potton of the commuty somewhat."

Mrs. Mary Bloomer writing from Oregon, Mo., says:

least opened the eyes of the ortrodox portion of the commutiy somewhat.

Mrs. Mary Bloomer writing from Oregon, Mo., says:

"I wish to communicate to your numerous readers, that Mrs Addle L. Ballou, that highly inspirational and gifted medium, gave five fectures in this place to large and appreciative andescos, thereby stirring up much thought among the people, and sowing seed that will spring up and bear fruit in the future."

Mrs. Ballou will soon return from Kansas and Missouri, and will answer calls to lecture during the summer months anywhere in Illinois, Indiana or Michigan. The tests she is now giving are truly remarkable, and are winning golden opinions for her from the press and people. Her lectures in Kansas were well received. The friends of the cause will keep her employed. She can be addressed in care of this office.

In giving a brief synopsia, in our last issue, of a lecture by E. L. Slavicon, at 'Creaty's Music Hail, our proof reader makes us use the following senteace: "it (referring to modern spiticalism) was supernor to ancient spiritualism, because of prayer, and a higher ciruination in our day and generation." It should read: it was supernor to success the country of progress and a higher civilization, etc.

AARON & CLEVSLAND.

The correspondent giving rates had The correspondent giving remarkable manifestations at the above named place, will please give his name and reier to parties witnessing the same, or we shall consider the matter as emansting from a lying spirit—in the form, and consign it to the waste biaket. Truth mears no mask, house at no human shrice, seeks neither place nor applause; the only sake a hearing. Bee our motto at the head of first page of the Journal, and forever hereafter remember it when corresponding with this office; and we consider it a good rule to follow at all times. We shall be most happy to hear from the correspondent referred to It is a remarkable case, if true, which we shall be happy to publish. If false, the writer has his labor as a compensation for his pains.

Gives his experience in regard to certain spirit manifestations, so called, in his neighborhood, and asks our opinion.

We can only reply in general terms, "Try the spirits." The philosophy of spirit intercourse is so little understood that we would not like to give our opinion unless we were fully advised of all the facts in the case. It is often the case that much of the medium's mind and eccentricities is mixed with a partial spirit control, and yet such mediums may at length, by judicious influences, be developed to a high plane of mediumship.

"INCERTAIN DEFECTIVE LIGHT."

INCERTAIN DEFECTIVE LIGHT.
Spiritism is making some sit in Melbourne, Australia. A periodical started to diffuse its teachings is very properly called the Giose. Worm. We can this of no more at cognomen to ra journal diffusions auch uncertain, detective light, onless it be Will. the Worp.—Christian [Advent] Times.

"Uncertain, desective light." Well, be it so. Uncertain and delective though it may be, Spiritualism has shed a thousand times more light into the human soul, in regard to the future state, than Christianity, Mahomadanum, Badhiam, and all other phases of religion combined.

Second Advention.—old theology gone to seed, with hell's blue light blown out! Well, that will do for those who love darkness rather than light.

Has moved away from Manteville, Minn, indebt-ed for the JOURNAL. Will some reader of this no-tice, please advise us of his precent place of resi-dence?

tiot, please advise us of his present place of resi-dence?

Mr. Culver will perform an honorable act, that justice demands on him, by remitting the amount he owes for the Journal, sithout delay, and saye further notice. "Honesty's the best policy," and should be practiced by Spiritualists without ex-ceptions.

OSAGE ORANGE SEED FOR PENCING

Can be procured any day, delivered by mail, free, with full directions for cultivating, on receipt of 75 cts. per pound. 'Address J. C. Bundy, 189 South Clark atreet, Chicago, Ill.

We were agreeably suprised by a friendly visit from the noted besier, Dr. D. C. 19ske, who halls from Rochester, New York. The Doctor, sided by his quirit band, has been eminently successful in alleviating human soff-ritg. His many triends in the West, will be giad to know of his return.

Those in arreass for the Journal should remember that small sums, justly our due, should be promptly paid.

It is no longer a problem to be solved that Osage Orange Hedge is the cheapest and best feacing for all prairie lands. There is no difficulty in cultivating the hedge from the seed, in three years time, so as to make a fence that will protect, the enclosure from all animals from the size of a rabbit, to the largest of domestic ani-

from the size of a rabult, to the targets of the size of a rabult, and the size of the siz

PARTICULAR NOTICE.

Friends who donate money to Brother Austic Kent, had better send it direct to him, and he will acknowledge receipt, and from time to time report to the public through the columns of this paper.

Bersonal and Bocal.

Mrs. R. S. Miner, in a letter to the Age, speaks of Thomas Hardinge, of Sturgis, Michigan, as fol-

E. V. Wilson will lecture in Mazomania, Wis., on the evenings of the 18th, 19th, 20th, and 21st of April, 1870.

George L. Converse has been in the city during the past week. He is a young man possessing fine mediumistic qualities, and is destined to make his mark in the world. We predict for him a brilliant

Mrs. Orrin Abbott, a fine developing m wed from this city to Peens, Ill

Good reports continue to come in from Mrs. J.
M. Wilcoxsop, who is now lecturing in Texas.
Wherever she goes, success accompanies her efforts M. Wilcoxsop, who is now lecturing in Texas. Wherever she goes, success secompanies her efforts and great good is accomplained for the cause. In a recent letter, ahe speake of a mostum being doveloped, in whose presence writing is performed without costact of any limines agency, paper moved about, bell rung, matches perially ignized, load raps made, a portest shower of palegraphic cilchings, tunes beat out, lights appear.—dil cilinous any visible assistance.

M. M. Touney lectured at Lockport last S lay. Will locture at Januarille, Wheeneds, landay next. He is doing a good work.

Zhiladelphia Department.

..... H. T. CHILD, M. E

Subscription will be received, and papers may be obtain d at wholesale or retail, at 634 Race street, Philadelphia,

Death of an Old Meeten Merchavt.

"The oldest of Boston merchants, Mr. Samuel May, duel in that city on the 23d utilino.)

Mr. May was born in Boston, within a short distance, of the spot where he died, in the year 1776, and so his life was coextensive with his country a reintence as a nation.

Though he never book part in politics and never filled any public station. Mr. May was foremost in charitable and benevolent enterprises, and served with great advantage as an officer of the Boston Dispensary, as trustee of the Provident Institution for Savings, and as one of the managers of the Massachusetts Asylum for the Blud. He was also one of the founders of the Boston Athencem.

Mr. May was the intimate personal friend and steady supporter of the Rev. John Pierpoint, and when that eloquent divine left the Hollis street Church he also withdraw from that religious acciety, and joined himself to those whe had just invited Theodore Parker to come to Boston. As long as Theodore Parker to come to Boston. As long as Theodore Parker to come to Boston. As long as Theodore Parker to che Boston As long as Theodore Parker to the Boston As long as Theodore Parker to the Boston that discuss the field. Temperate in habit, unostentatious in life, kindly in feeling, Mr. May passed far beyond the allotted three score and ten of human existence, into

'An old age, screne and bright.

nd has fallen into the grave with the respect nd veneration of all that knew him. His funeral took place on the 28th of Febru-ry, and the Rev. F. Frothingham, of Boston, oth near connections of the deceased, took part

n the services.

As we read the above, we heard our old friend,
lather Pierpont say, here, my brother, is another
vidence that virtue has its own reward.

Mr. May was my personal friend, warmly eneared to me through a long life on earth,
and gladly welcomed by me here in our beauti-

ful home.

The lesson of his life,—the grand legacy which he bequesths to the world, is a sermon on emperance, morality and virtue. His life was attended beyond that of most human belings, eccuse it was a true life. It is a fact that with ill the depressing influences of false conditions a society, the world is growing better. It is naking from for the man of mind, and, espetially, for those who like our excellent friend, cover that length of days and rich stores of inellectual lore, are the reward of true and temestrate living.

ally, for those who like our excellent friend, rove that length of days and rich stores of inillectual lore, are the reward of true and temerate living.

The community in which such a man lives,
eigh she weight of his influence. Men are bet
er because they walk the same streets and
restricted the same are with such a man. Nor is
not the ultimate extent of their influence—the
get world is sust ned, by such influences,
he life of such a man sends forth its effects like—
shadow of a lofty mountain, beyond the destreates of life, and into the green pastures of
ititual extence. I learned this whenever I
arned to this noble brother from this home of
ritual extence. I learned this whenever I
arned to this noble brother from this home of
rangels and saw tife hosts that were being
lessed by his influences here.

Then I realized more fully what it is to be a
lillar in the house of the Lord. The substanitall is of life are eteral. Stefn integrity
and inviolate principle's have an influence which
not realized with you. The cain and peaceal reward of a well spent life, seems to be realed on earth, but it is not.

Here alone can we comprehend that which is
imply foreshadowed on earth, and as our brothriald asside the glay built tenement, and rose to
one manison on high, the vision of a true life
pende before him in, beauty; and the consciousses of a new happiones filed his soul.

The connection between a true, well fille,
nor life one arth, and that portion of the same
rhich belongs to this sphere, is so complete that
forms a basis of happingss in itself Every
ondition may have its compensation, but no
ge an compare with a yill rounded, and comletely harmonious life. Sinch a spirit can speak
this hugdment, and a connectonesse of its rec'
ude sustains it under all conditions. Many, bemances to me. You know that we wait for our
temporaries here, and are much pleasacd with
ure runnons. But when no noble a moones
ere, we bow to him, and offer him the best
eat in our gatherings. We know that he was
reat enough

have had an interesting debate in Har-l Hall, Philadelphia, ea the following: OLVED, That the Bible is the only inspired to, and contains the final and perfect relig-

ur addresses.

ore is a very able and dignified de
we think the friends of the infalli
Bible could find faw more compend their position. He commenced by
hat he believed the world had existed

x days of creation, as reterred to in beness; was certainly a very ingenious method of gover the geological and astronomical sities presented by the rocky leaves of old er earth's crust,—such one of which jurgicalible impressions of the foot-prints of creation. In their fossil remains, which resistion.

brought into existence as a world until long after the former had existed.

We think this much better for the geological sade of the question, than an argument presented to us by a clergwman on this subject: "That with God all things were possible, and he believed that G d had created all those remains as fossils just as they are now, at one period, in order to prepare the earth for higher animals and man."

fossils just as they are now, at one period, in order to prepare the earth for higher animals and man."

Mr. Moore insists upon it that the six days record has reference to the era when man was crested and the beginning of a new epoch, and he clied numerous authorities to show that man had not existed upon this earth more than about six thousand years. He argued that as those nations who claimed great antiquity had told many marvelous stories on other subjects, there fore, they were not reliable on this. He attempted to show that all the evidence presented by geology and science which would indicate that man had a greater antiquity than six thousand years, was subject to grave doubts. He presented the fact that scientific men were not all agreed upon many of these points. His attempt to reconcile science and the Bible, was certainly the most able we have ever heard. It was gratifying to see that the Bible was made to yield to all the points established by geology, astronomy and other sciences, and we were happy to learn from such high authority, that a just interpretation of the Bible would always be in favor of liberal science, and the advancement of true civilization. These were besutful evidences to our mind of the progress of the race since the days of Galiliteo, and even of more modern times. Whether the facts will sustain these statements or not, we are glad to have them as an evidence of progress.

of tannan, we are glad to have them as an envision runt, we are glad to have them as an evidence of progress.

The next point presented by Mr. Moore was the historical evidence in favor of the Bibbe being the only inspired volume. On this subject much learning and research was evinced, but our knowledge of history as written in our times, furnishes abundant evidence that men record their own opinions and interpretations of facts far more frequently than the facts themselves, and we are inclined to the opinion that this was much more the case in ancient times, when the human intellect was less coltured and observation much more limited. The

torical points were well presented on both sides. As an illustration of the manner in which sacred history may be made, we present the following:

At the time of the death of President Juckson, an eloquent orator in New York used these words. "I believe Andrew Jacks in was an instrument raised up by the hand of the Almighty to defend and preserve this nation from the inroads of ruthless swarges." Eaton, in his life of Jackson speaking of this same war, says "That atter they had sian all the Indian men and women, General Jackson ordered his men to go through the swamps, and destroy the children that were left, and they-took up little babes and dashed their brains out zigainst saplings," thus illustrating that "the tender mercies of the wicked are cruel."

These were the scenes which the orator pictured as being done by one whom he believed to be an instrument in the hands of the Almighty for a great work of humanity.

Suppose we were to add a few hundred years to the age of this statement, and some translator should omit the two words, "I believe,"—how admirable this would correspond with some of the declarations in the Bible that are sidently and the supposed of the statement of the supposed of the declarations in the Bible that are sidently and the control of the supposition to, or suspension of, law, but were merely the result of other laws. Then we contend they are not miracles—there was no time to refer to the miracle of the "sun to refer to the miracle of the "sun the time to refer to the miracle of the "sun the time to refer to the miracle of the "sun the time to refer to the miracle of the "sun the time to refer to the miracle of the "sun to the miracle of the "sun to the time to refer to the miracle of the "sun to take the sun of time to refer to the miracle of the "sun to the time to refer to the miracle of the "sun to the sun of the sun of

THE EARLY HOLE POTATOES

Our readers are respectfully requested to examine the advertisement of J. H. McCulloch, to be found on the eighth page of the JOURNAL.

MRS McCORD.

The medium, late of Chicago, has returned to 8t. Louis, and is holding daily seances at 933 Brooklyn street.

Married.

At Indianapolis, Ind., on the 7th of Feb., by Dr. Ira S ling, Mr. Francises S. Smith, of Memphis, Tunn., to Mrs sarah E. Lewis, of Indianapolis. In recording the above act we take something more than the ordinary privilege Ring, Mr. Francesco c. common or mempons, accura-Search E. Lewis, of Indianapolis. In recording the above fact we take something more than the ordinary privileg, of wishing the newly married all possible happiness. The best wishes of numerous friends will go with then to their new home, and not only they, but all who wit-nessed it, will long remember the ceremony as performed by Brother King, as one of the most appropriate, soleme and suggestive celebration of that ordinance. It was the suggestive celebration of that ordinance. dised, and furnished a striking consumer, and dily copartnerships, hastily sanctioned by word that disgrace the name and nature of marriage.

N. B. Bona,

Obituary.

Statistical Bepartment.

In this department we purpose to publish all rephrish shall be low-wrided to us by individuals or committed folial societies, in reply to questions because appeading out only in regard to their own toway, but in regard to so that jut regard to their own toway, but in regard to their own toway, but in regard to their own toway, but in regard to will be the second to the second t The tagents in the control of the co

09- Be careful and give the correct Po

many avowed Spiritualists are there in the county of ____ and state of ___ and what ny lectures have you had within the last w many mediums, what phase of mediumship a d what

ches are the most prosp hat churches are the more problems if you problems if you preschers! hat is the apparent status of the old theological as, and the more liberal in the estimation of the state in wour town!

eported by J. T. Kelley, neutrilley Louise's to., Iowa, ambor of Spiritualists. T. B. Furnas, t. Morse, J. T. J. S. S. Kelley, and S. F. Furnas, t. Morse, J. T. J. S. S. Kelly, A. C. Kelly, E. R. Woolward, A. adward, E. H. Stevens, and J. S. Simmons, ediums: "Three, E. H. Steylers, healing and speak-lent; E. S. Kelly, healing and speaking, sometimes or in an unknown nongon, and years should be a supported by the second state of the second second

alent.
The Baptists have no speaking now as their minister of the church, he having grown too much like a Spiritualist to please the majority.

-Have had twelve lectures in the past year.
-One. Mrs. Wealthy Rouse, influenced time at our developing circle, -a very good

Reported by Dr. Nathan Smith.
Sumbord's Spiritualists:—"For.
Janubord's Spiritualists:—"For.
Janubord's Spiritualists:—"For.
Janubord's Spiritualists:—"For.
Janubord's Spiritualists:—"For.
Janubord's Spiritualists:—"For.
Janubord's Spiritualists:
L'Actures:—"Ive had no lectures here in past year, but a beaton spiritualists:
L'Acture Janubord's Spiritualists:
L'Act

poritualists: Breven.

J. Healy, John Cotes, A. Hutchinson, on, E. E. Cotes, Mrs. Cotes. J. Richardson on James Hichardson, Mrs. Cutler, Levi

THE CAREER

CHRIST-IDEA IN HISTORY.

A COMPANION VOLUME TO

BY HUDSON TUTTLE.

MAN'S RIGHTS. OR.

HOW WOULD YOU LIKE IT

NEW BOOKS.

CONJUGAL SINS

LAWS OF LIFE AND HEALTH,

AND THEIR EFFECT ON THE FATHER

MOTHER AND CHILD.

BY AUGUSTUS K. GARDNER, A. M., M.

to Professor of Diseases of Females and Olical Midwifery in the New York Medical Gold
CONTENTS.

CONTEXTS.

I. The Modern Womens' Physical Deterforation. II. Local disease in children and its cause. III. At what large the children and its cause. III. At what large the children and its cause. III. At what large the children and its cause. III. At what large the children and the consequences. If the plaintenest of Physical Excess. VII. Methods used to prevent Conception and their consequences. VIII. Installeds. XX. Youlkund relations during the period old. XI. Marriage between Old Sen and Yoning Girls XII. Was may be done With Health my law, and the fact of God before us. Appendix. Protage 8 cents. The Trade Supplied.
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III.—40f the conditions necessary for the production has no manufactured by the somman suffers at the instruction of "operator." II.—patient. III.—Instructions. IV.—0f the sensaperfenced by those who enter this state. V.—0f aking.

CHAP, VII.—Of the causes I.—Motion; or, the power to move,
CHAP, VIII.—Of the functions of the Acadities, I.—
Chare-formers, A.—Sociation, VI. and III.—Acadities, IV.
Association, VI. and VII.—Halles and
Disilkes, VIII.—Judgment, IX.—Imagination, X.—Will.
CHAP, IX.—Of the peculiar functions of perception in
the different faculties while in a natural state. I.—Of the
fecial Sommanbulism. II.—The functions considered
when in a state of Artificial Sommanbulism. I.—Conscionsness, 2.—Attention, 3.—Perception, 4.—Memory,
5.—Association, 6 and 7.—Likes and Disilkes, 5.—JudgCHAP, X.—Of reading or knowing the mind. I.—Illustration, II.—Illustration, Theory of Dr. Collyer, Montal
albermy or electrifying.

VI.—Case. VII.—Infammatory rheumatism. VIII.—Chronic rheumatism. IV.—Infammatory rheumatism. VIII.—Chronic rheumatism. IV.—Hysteris. X.—Melancholy Case. XIV.—Chronic rheumatism. IV.—Misterism. X.—Melancholy Case. XIV.—Chronication, of the muscles of the fingers. VIV.—Scarle fever. XII.—Case. XVIII.—Case. Char. XXVII.—Charlette. Char. XXVII.—Charlette.

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IS THERE A DEVIL.

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BE THYSELF.

ure delivered by Mrs. Nellie J. T. Brigham, at Concert Hall, Philadelphia.

d for the Journal by Henry T. Childs, M. D.

INVOCATION.

INVOCATION.

Oh! thou who art always kind and loving, whose spirit can never forget us, thy chlidren, we would desire to remember thee always, and to feel thy presence, thy inspiration, and thy spirit of love with us at all times, so that our spirits under the light of thy being and of thy presence, may stretch forth like the surface of the winding river. We know, O Father, that when selfshness and discort sits our spirits in great ripples, the picture that hangs over our heads, is broken and distorted; but when the adventment of the waters flow on smoothly and calmly, then deep down within them is a perfect mirror of the loveliness that hangs above us. Oh! Father, when the spirit of purity is with us, when the angel of love makes the waves all bright and pure, then nature's harmony and thy love which begür above us in beauty, is seen like the sky affore the waters; and when life is pure, we know thee, and when life is pure, we know thee, and when led ay man would gather together to worship thee, when in their mind lear and trembling comes when thy name is spoken,—then it is that the spirit of discord, of selfshness and of fear, makes a tumult in the waves upon the river of life, and in the changing Triples the imase of the mercane. man would gather together to worship thee, when in their mind sear and trembling comes when in their mind sear and trembling comes when thy name is spoken,—then it is that the spiris of discord, of selfashness and of fear, makes a tunult in the waves upon the river of life, and in the changing rippies the image of thy perfect love is changed and distorted. Os, Father, help us, for when we are kind and loving, so shall we see thee, and when we are just and true, so shall we understand thee, and when we can trust ourselves, then we can truly trust thee. Oh, thou Great Spirit, goids us until we shall show our worship to thee in devotion to our fellow-men,—not in sounds that break the silence of the ear, but in deeds that thrill the human heart and inapire it with purposes noble and grand. Help us, O Father, that we may catter about our pathway such deeds of goodness, such works of love, that we shall not only wish each other happiness, but shall give such gifts as shall make all others happy. Help us always to keep our spirits so pure that the breath of prayer can flow forth naturally so love. So guide us shat we may bravely speak the truth, and still more bravely be able to live the truth evermore.

Our sublect the—

revely be able to live the truth evermore.

LECTURE.

Our subject this afternoon will be a new commandment—not one that you may find in the fible as it was written in the past, but one that possible as it was written in the past, but one that possible as it was written in the past, but one that find no footing forward into life, into the path which they are to treat, ofttimes mark out their deal of what life about be,—mark out a path, ake a pattern and try to shape their lives carediate the pattern and try to shape their lives carediate for their patterns, and this we understand be be wrong, and so, for this reason, we have these this new commandment for our subject, and will endeavor to the best of our ability to how you what we understand to be the answer of the post of our ability to how you what we understand to be the answer of the

and will endeavor to the best of our admity so allow you what we understand to be the answer of it.

A bud, whether it be the bud of a rose or a slily, folded carefully as it is, has within it list its deal of shape and loveliness. If the rose is to wear the blitch of deeperst crimson, if the lily-is to have its sainted whiteness, you find the promise of all that is to be, there. The first has the tinting of that which shall blush into redness,—the other has the pure whiteness, that in the lily bud is the promise folded away, from the v ion of man. Within that green cevering of the bud dwelleth the life of the flower. It has its dots a shaped. It has its own life and promise of the fature, and so when the rose unfolds, it does not try to imitate the shape of the lily bell, but is itself simply. Down in itself it raises the sweet anthem that we have uttered, Be thyself. The God of rature says this to the roses and the flowers, and they never dream of doing anything else but sing the happy voice of God, and the resulf is, they come forth in their, own loveliness, true to the idea. It mature says through her mineral—each one has uttered the same great truths, in its own form and nature.

The towering forest trees when they grow side

their own loyeliness, true to the ides. So nature says through her minerals—each one has utterded the same great truths, in its own form and nature.

The towering farest trees when they grow side by side, from the little winged reed of the maple and the score, as each falls into the ground, and they grow up side by side, in answer to this command, they are true to themselves. They do not take each other as examples; they do not fasue patterns of fashion; they simply live-out-their own ideals, and so do right.

In the flowers of the spring time, the orchard may be beautiful. You may find the apple-blosoms with their beautiful crimatin, and their sweet perime. There is no effort in the tree to be other than itself,—side by side the trees grow, and each is true to itself. The oak tree never tries to produce an apple blosom, or give forth the sweet say which flows from the maple,—it only tries to produce its own leaves and acorns, and so it obeys the commands of its Crestor.

In the animal life, the same law is true everywhere, but when we come to man, we find a difference. In all the lower creations, veg.table and animal, we find the law of individuality working itself out. The idea is implanted in the germ, and then brought out into perfection. Man does not seem to see that in his own soul, God. has implanted germs that are to come forth in great thoughts and deeds in his indivillized future. Man looks backward and tries to lean on somehody else, until he has almost lost the power which God gave to him. Evrywhere you find them borrowing of each other, instead of bringing out the good that is in them. In the days of Mosea, he borrowed from the laws of the Egyplians, and we find that ever since that time, men have been trying to shape their acts, and their thoughts by those of some one clee. We believe there have been saviors of humanity, great reformers, who have given great good to the world, but we do not believe God ever gave one who was good enoight to stand as a model for all others—that we are all to run our gave that we are all to run our souls in the same model. It was a model in the same model it was a souls in the same model. It was a we are identified, there is a purpose in this, and if there is any sections, if there is any good in that which we possess, then we certainly should been the law that runs all through nature, that peaketh unto all things, Be Thyself. Through he history of the olden reformers, we find that forest led one class. Christ who still stands before humanity, led many others. Caivin and other and Wesley and Whittsick, all of whom awe done good in their generation, and in our wn ilsess, Theodore Parkers solle titerances are wastened many socia.

All through life, we have

n lises. Theodorp Parkers noble utterances re whitened many souts. All through life, we have seen the teachings were not seen that each great retories has been gifted in his own way. We say such one, there is a work which you can do to other person can do. there is an idea that stands torth sympathetic with certain an idea that stands torth sympathetic with certain minds on our but you can content to the corrections of the with certain corn.

cough your endeavors.

Lather did a work that Theodore Parker could

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How should we have been to-day, if we had sat down with the truths that Luther and Calvin gave the world, and gone no further, although the one might have taken away from humanity the yeke that Catholicism placed there, and the other given man a little clearer idea of his duty—yet neither of these accomplished all the work. The laborers in the field can only do their own work, and nothing more; so when we come down to the present, we find man still turning backward; looking to the past and wishing they could shape their lives by those gone before. We say, would that we could strike out the dismal jarring tones of the bells of the past so that in your hearts you could hear this new commandment, Be Thyseli.

There are those who say that the old reformers

ommanament, Be 'Invest.'
There are those who say that the old reformers are done all that was to be done; that the past ives us God's own truth—the present gives us be devil's teaching, therefore we will keep to

the demands of humanity as he ever was in the past.

When the reformer goes forth to-day, and any to man, Ged speaks to you through all nature, Be Thyself, and from the demands of thine own nature, from the aspirations of thy own spirit, iters that truth can come forth now and speak to the srul so that it can be blessed and uplifted. There are those that speak to us and say, listed not to the present. If you wish to know truth, go not to nature; go to the Bible, and you shall learn of God, and if you wish to know of the health of the sund the strength of the soul,—go not to Spiritualism—go not to Nature's teachings,—go alone to the Bible, and so shall the mourner be comforted. So says man, what am I to do? Some question is started in this material world, and he goes to the Bible, but he finds that man are everywhere contradicting each other, and yet many of them going to the Bible, dyeing the theological garments which they wear in the same fountain.

Men say, suppose we wish to know the method.

everywhere contradicting each other, and yet many of them going to the Bible, dyelas the theological garments which they wear in the same fountain.

Men say, suppose we wish to know the nature of God? we go to the bible,—it tells us God is angry with the wicked every day. It tells us also that his mercy endureth forever; Yet we find the words of David who was said to be a man aiter God? so we heart, calling for vengeance on his fellow men. He certainly could not have had the highest and holitat online of the Almighty, for he beseeches God to curse his enemies, to caree them in their standing up, and in their wasing and in their standing up, and in their wasing and in their standing up, and in their wasing and in their standing up, and in their wasing and in their standing up, and in their wasing and in their standing upon the offender but upon the children hat shall come after them. We have sometimes beard persons laboring in the Christian church, reproving men tor blaspheming, and yet these men say if you wish to have light go to the sible; yet in his bitterness, David denanded of God to make the ptayer of his enemy a sin. We tell you there is no blasphemy more terrible than this.

Men are everywhere wishing to know of the hereafter. We find persons who are looking for the scoon's advent of Christ, who believe in the total annihilation of the wicked. These men all draw their notions from the bible. Others that believe in a future help, do the same, and those who believe in no future whatever, gotto the bible, and tell us they can find that in it which completely settles this geastion. Theology says, pay God that he will guide you of all the mystery,—search the scriptures. But if you do this without reason you will find youngelves mystified. Still more you will not do this without reason you will find youngelves mystified. Still more you know not what to believe and you do very foolishly stempt to believe mystified. Still more you know not what to believe and you do you for his withing, and if a man goes to the

tractions. The great spirit of nature has implanted them there,—what shall we do with them?

Where the faculities are gathered together in the mind, it seems to us like some grand cathed—ral, beautiful in itself, but when the lights are out, we walk in the dark and stumble, but put the light into the building, and we can see to walk through the asiles; we can see to admire that which before had injured us
Light comes to the human mind by questions and the answers that come to these questions—thus we find there comes down to the soul the blessings of the Father. Those things that you have found in nature that have mysified you, when you ran against them in the dark, become clear to you; and when you go forth among these with the light, you will find much to admire, when the spirit of divine inspiration becomes your teacher.

comes your teacher.

Be thyself. Go unto the spirit that you may find whether it is good, or whether it is evil. That you may find its light and its ahadows, and first amongst the broken idols in that spirit where discord and contention may have been, where myster ies have dropped the dark curtam over the beautiful places,—bring up the light of reason,—then you shall be able to bring harmony out of discord, good out of evil.

There are those in this life of earth, who seem to have a path, beautiful and bright, with blooming flowers, born under conditions in which their minds are harmonious and happy. There are others, inharmonious, angular and discordant, full of darkness. These spiri's say I cannot

has ughed in its the cure for evil. Suppose the cure for evil. Suppose the cure for evil. Suppose to the cure for evil. Suppose to the bible is the cure, but it and its various statements are received very differently. Another comes forward and says, if you would be guided aright, come to our church, the Catsolic with its the only one that teaches the right with its the only one that teaches the right har comes forward and says, take the founded, the frue-missis is right; and the course forward in the

church. Alloaner myson could be the the Mishodian.

But we say no church holds in itself the cure from the erils. We know they are all doing good in their own way, but there is no one that can do the whole. When you go into a large manufactory and look at all the wheels of the creat machinery there, it would seem that it

these should say, I do the whole of the work. It would not be so,—you say that each part is necessary. There are certain remedies that are prepared for those who ate suffering from discase, from the mineral, the vegetable and the animal kingdoms. But the time has come when people begin to understand that the cure for evil begins not outside of the soul, but within it. In the olden times, men said mankind are full of sinfulness, and the cure shall be fire. We cannot influence these souls by love. We do understand what fire is, and so we will proclaim the doctrine of the quantity of the said in the land and thid men of the agonies that never die, of a hell whose fires burn forever; have pictured his salanic majesty until thousands of souls have been frightened through the fear of this.

souls have been ingluence universal this.

Now, although we know there are healing properties in sulphur or brimstone, yet we do not believe it is the only medicine. There may be a good bleaching property in it for something, but we do not believe that it is the best thing to bleach out all human souls in this way. It may do for some. We say these things were as good as the people could receive in the past; but there are those to day who say that the cure for evil is not in these,—the cure is not outside

be a good descening property that it is the best thing to blesch out all human souls in this way. It may do for some. We say these things were as good as the people could receive in the past; but there are those to day who say that the cure for evil is not in these,—the cure is not outside of man.

There are some who would go back 1800 years ago through the dusty paths of the past, to find in a teacher who was crucified for the holy truths which he taught, that which will cure the evils of the world. We say not from those of the past do we gather that which blesses, but deep d wm within the human soul we can find the cure for evil. But says one, that is an evil-doctrine, an erroseous doctrine, it is Antichrist,—you know that in the bible we are taught to work for its,—we are to work, we are to donot when we would go to heaven, secure a complimentary tacket, but work out our own salvation.

The same what will you do with that poly

complimentary ucket, but work out our own salvation.

But say they what will you do with that poly and pure teacher, who, 1800 years ago, gave 10 mian the blessings of his teachings and example and life? What will you do with all this? Why, when you sak how shall I wak! in the darkness of the night time? How shall 4 find my way? A loving friend comes to me and places a light, a lantern in my hand, but the lantern does not take me on its beautiful breath of light and carry me to the end of the path. You must take the lantern in your hand and walk. In that sense the light that Christ gave must be taken and we must wak with it. If you sit lown with his light you will never get over the stumbling blocks that lie in your pathway, and you do not deserve to.

Man must work out his own salvation—must he humself, must take the command that God gave and bring the light of divine help, which God speaks through the elements in his soul. When you take tois and walk by it, then you find there is a blessing to you because you obey the natural command, he Thyself.

In the path of life we find thousands of human beings, saking for something to do—looking down upon their surroundings as though there was something degrading. Again, there are those on earth, who are doing a grandly roble work over thise—the angels are bending from the shining world beyond, and giving to earth their influence. Though it may go forth salently, it is showing men and women what they should do. Some say, oh, we shall be glad to clinish up to the summit of humanity, but the angels say, friend of earth, your mission is right where you are,—do the work that you find to do there, and thus shall you answer that sub-lime commandment, Be Thyself. It may be that your work is in the quiet home circle. Oh, how beautiful is the labor that we have seen, that is all unheeded by the outside world. The mother in her home of poverty surrounded by care, sorrow and temptalion,—looking upon her children and seeking to keep them pure, to have the mother in her home of the

BROTHER FROM WM. R. ADAMS.

BROTHER JONES:—I received from a highly esteemed friend, to whose consideration I have been presenting the claims of the Spiritual philosophy; the following, which is extracted from his letter. Several gentlemen of Batavia, whose names he mentions. "All had a fair chance, in good light, to take a clean slate and put a small piece of peacel on it, and with our own hands hold it squarely up against the under side of a table leaf, and could plainly hear, said with the hand feel the pencil write, and then carefully take the slate out from under the table leaf, and find the jittle pencil had written "nessages, in find the jittle pencil had written "nessages, in —plain funning hand. Not one of us could tell by what unseen invisible agency this was done. We repeated thus as often as we desired, and yet could not tell what did it. Can you? A Baptist minister says it is the devil. Do you know it is not? I just don't know anything about it, —"that's what's the matter." One says it is

spirits. There is a grub that lives in the mud at the bottom of ponds. After a time, they feel that some great change is about to come over them, and then they crawl up a stalk out of the water into the air and smulght, and shed their covering, which drops down among the grubs below, and they pit on wings, and become dragging nises, and soar away. Dr. Franklin belonged to a club of young men who pleaged their word and honor to each other, that as often as any one of them died, their spirits would come back and tell their comrades what they found in that unexplored country, but one after another laid their hodies in the grave, and their apirits went up, and none ever came back to suffil their agreement, and for aught any mortal knows, these grubs promised when they found the change about to take place, that they would come back and tell their brother grubs all about that undiacovered country from which no grub had ever yet come back; but every-grub up to date, has broken his pledge. Dragon files can come to the waters dieg, but can't get down to the bottom in the mud,—their old home,—so I think they may not want to, for they know brother and sister grubs could not comprehend the air and winged state, and it would be useless to try to talk with them about it. So with mortals, they can't come back, and if they bould we could not comprehend the state and condition in which they live. We must wait until they come to meet us as we pais over desth's cold river, whose wavelwash that unknown abore. Until that time comes, we have enough earth duties to attend to, to occupy all our time."

SPIRIT PICTURES.

BROTHER JONES;—I thought since penning for you my last article on split pictures, I would have had a little leisure time to myself, to devote to other matiers; but to-day the overwhelming will power of my spirit guides compel me to write again. I obey their behests.

I send you a partial report of an informal scance held at our house in Minnsota City, March 13th. Mediums present:—Mrs. Pauline Horton, Mrs. Alexins Bundy, and myself. I did not attempt commencing to report proceedings until the scance was more than half over, when I felt strongly impressed to take down the proceedings of the remainder in short hand, for inture reference. I herein give, you averbal description of the various perionisges seen by the mediums in the monster 'spiritacope, and given revolution, as it fell from the lips of the person influenced. We were alone at the time. The two mediums aw the spirit portraits simultaneously, which I will now describe in the order in which they were seen.

"A large fleshy woman, draped in black, black clock and skirt, purple colored bonnet, trimmed in second mourning; strings of bonnet fastened just under the chin, by a very small bow knot. A small child stord means the second mourning is trings of bonnet fastened just under the chin, by a very small bow knot. A small child stord means the second mourning is trings of bonnet fastened just under the chin, by a very small bow knot. A small child stord means the second mourning in the order in which they were seen.

fastened just thouse the fastened just the bow knot. A small child stood near her draped in a long white robe, embroidered in blue, hair done up in curis sleeves of robe looped up with gold-colored ribbon, very wide. Figure £ded away slowly, and was succeeded by the face of an English lady. The figure wore beautiful dark ringlets of suburn hair on each side of her face, hanging quite low down on the neck; light complexion, light blue eyes, and very pleasing and agreeable in appearance. Close by her stood as fine little boy, dressed in mouse-colored ciothes, resitting his head very lovingly upon her shoulder. Near them was a boquet of winter flowers, a pleasing family picture. A sad face, oull eyes, figure very long angular and thin; souff colored individual appeared to be unhappy. Medium addressed it under influence for a few minutes, when it gradually disappeared. The face and form of a soldier, shoulder straps, very distinct, long features, fair complexion, black hair and beard, strongly built, part of mouth shot away, from which blood was flowing. By his side was a comforter, trying to soothe his intense pain. Gone in a lew moments, just after lotting down the above description. nowers, a pressure among angular and thin; anuff colored individual appeared to be unhappy. Medium addressed it under influence for a few minutes, when it gradually disappeared. The face and form of a soldier, shoulder straps, very distinct, long features, fair complexion, black hair and beard, strongly built, part of mouth shot away, from which blood was flowing. By his side was a comforter, trying to soothe his intense pain. Gone in a lew moments, just after jotting down the above description.

A chinaman, dressed in blue, his feet confined in huge wooden stocks, has hands fastened by cords by his side; hair randed up in a long cue, the same stocks of the stranged up in a long cue. A chinaman, dressed in blue, his feet confined in huge wooden stocks, has hands fastened by cords by his side; hair randed up in a long cue, hay down behind. Pagure wore skind of dark espiciting stocor—gone very son. Seance occupied about two minutes.

A pearl colored sheet, quite large and tipped and fringed with burnished gold lace, seemed to be lowered or settled down on the crouching figure of a lion just beneath it, covering it up completely. Emblematical in character,—no solution for the present.

A large drawing room filled with long metal cases, containing sea-shells of the most beautiful kinds and colora and in great variety. Many of them have a broad gold band inlaid around their exteriors, lining their interiors and tipping their edges with burnished lustre, which was for the time being, perfectly bewildering to the eye.

The figure of an old sailor, bald-headed, his grey locks streaming in the wind, broad bine shirt-collar, turned down in true sailor style. His face was not seen very plainly. He appears to be quite undeveloped and dark. Faded away in a tew minutes.

A ismily group: Description of gentlemen—very agreeable sloc; black hair, long and flowing; black minutache, fine ruddy complexion. Attired in a black vest, light laddes cloth cost and panta, light colored gloves, riding whip in right hand.

Description of L

looking, rosy cheeks, and eyes brimful of mis-chief, carried a riding whip and handkerchief in one hand, and a tancy bridle hanging on the other.

Description of child, looking out of an open window close by—A little boy about six years of age, dressed in a rich suit of Cark clothes, had on a light colored child's hat, had a bunch of something bright in his hand which he was wav-ing to and fro. Appears to be a brother of the lady. A very sweet child. This group remain-ed on the spiritscope for about a quarter of an hour.

bour.

Figure of a tall lady, seated by a writing desk. Lady attired in a dove colored old fashioned, close fitting silk basque. Beautiful blue silk skirk, silk sash, long hair in ringlets, has decidedly English features, has on a crystal collar, formed of crystal beads. She has a little baby in her arms. Child has dark curly hair, round rosy checks, a fine-lovely eye, heavy overarching eyebrows, wrapped up in a very rich silk closk, trimmed with light silk cord or ribbon.

Don.

It now began to grow quite dusky and dim, for the sun was going down in the West. The figures became indistinct and the mediams could not well deberthe wins: they saw on the plate, so we closed the scance, and sitting for some time by the glowing stove, held sweet communion with ourselves and with our spirit friends. It was an evening long to be remembered, for the dear home influence which pervaded our little circle, and made our cot a heaven to the dear ones assembled there, both in and out of the form.

BUNDAY.

Vestige of Barbarian in Iowa

Vestige of Barbarism in Iowa.

DEAR JOHNAL:—I think the following is worthy of publication in your paper. A Bill was before the Le glislature, increasing the penalties for violating the Sabbath. Unfortunately it passed the House—yes, the House of Representatives of progressive (?) Iowa, and was sent to the senate for its concurrence, from the committee there to, which the bill was referred. Senator Claussen, one of Iowa's purest, wisest, and most liberal minded men, submitted the following as his objection to the passage of the Bill.

Truly Yours,
Harwood G. Day.

Benator Claussen moves, that the bill, increas-

Senator Claussen moves, that the bill, increasing the punishment for violation of the Sabbatiaw, be indefinitely postponed, for the followin

law, be indefinitely postponed, for the following reasons the Sabbath law is unconstitutional. Account of the following reasons the Sabbath law is unconstitutional. Article 1, section 3, of the Constitution of Iowa provides that the General Assembly shall make on law respecting an establishment of religion. The same provides that the General Assembly shall make the same provides that the General Constitution is a religious of the earth around it axis, which can indefine the same provides the same provides and the same provides the same provides and the same provides tions of a certain Christian verb, is establishing a religious ceremony. The General Assembly might as well ordain circumciston, prohibit thecating of bicon, command baptism or the Lord's supper. These ceremonies are rites of the Christian or Jewish religion, but not more so than the observance of the Sabbath. The General Assembly under our Constitution, has no right to establish any of these religious ceremonies.

In the United States, the State and Church are protection of life, liberty and presperity, for education and internal improvements. The object of the State is not the propagation of Christianity. The State has nothing to do with Christianity, though a majority of the citizens profess to be Christiana. A majority in a railroad company may be Christians, and yet the corporation is not a Christian corporation, because Christianity is not their purpose. The State haying no Christian purposes, should not attempt to obtrade the notions of a peculiar Christian etc. A further reason against the Sabbath law is, that it is impracticable, inoperative and contrary to the notions of the greater portion of the Christians. Not much over one-fourth of the inhabitants of the earth are Christians, nearly three-fourths are not Christians. Of the Christians, calculated to be about three-hundred and eighty millions, there are about three hundred millions in Europe, about eighty millions in North and South America. Of these eighty millions of the majority millions of the care about fifty millions than the care about fifty millions damerica.

do not probibit such amusements, but them by their police officers. There are European Continent tew, if any, adher such a puritan Sabbath as is enjoined law. Only a comparatively small num Christians have embraced the doctrine or itsu Sabbath. About inne-tenths of Christians dissapprove that doctrine, tempts to obtrude such notions on such approve them, is desnotisment.

sides admitted that the very numerous laws floses about prohibition of food, uncleans, etc., and a good many other Mosaic laws, etc., and a good many other Mosaic laws, of the mosaic laws of the second of the property of the second of the s

The captain of a Nova Scotia scheoneration of Now York, from Jacmel, reports seeing a marine monsterpon the 13th inst, which was 60 feet long, 24 feet wide, with two forks to its tail about four feet long, and ridges running from its head to its tail. It was a relative of the sea serpent, probably.

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Tronfier Department,

BT..... B. V. WILSON

**Spiritualisms in advance of Universalism."

E. V. WILSON.—DRAR SIR.—In your issue of this date, March 26th, I discover the long-looked-for rejoinder to my last communication on the above topic, published two months ago. Can this be the discussion referred to in a late number of the Journal, by your brother, J. O. Barrett, in the following: "It is not my purpose to meddle with the discussion which Brother Wilson is carrying on so vigorously with W."

1st.—You begin your rejoinder by charging me thus: "He shirks the question fully."

Let us see about this. In asswer to your position that Spiritualism is knowledge, I reminded you of the necessity of stating as clearly what it is you know, as I did our belief, in order for me to pass judgment between the two relicions. I proposed that if you would prove, first, that Spiritualism is knowledge; second, that Universalism is not, and also, that Spiritualism is better than Universalism, I week's dmit the justeness of your claim. Was keef this coming up to the mark squarely? And how have you met the leasue up to the present time? By repeated statements, simply that you know, instead of what you know of immortality, and before you can prove the superiority of Spiritualism, even though it & knowledge, you Theories differ materially in relation to immortaility, and before you can prove the superiority of Spiritualism, even though it be knowledge, you must show that the immortal condition taught by it is as \$\int_{\infty}\$coid, at least, as that taught by Universalism. And, in proportion as it abould appear in ferior in this respect, the increased certainty of its uld only make it the more detestable. To

ferior in this respect, the increased certainty of its truth would only make it the more detestable. To illustrate:

If the orthodox belief of immortality should be resolved into knowledge, though it evidently has some good in it, yet it being so much worse than it is good, it would prove the greatest curse that ever befall the human race, for it would do he in reheated the work of the earth with tears. So, too, it would be, in reheated the work of the earth with tears is not to the immortal condition?

Let us see. Orthodoxy. And does not Spiritualism harmonigs with orthodoxy, to some extent, in relation to the immortal condition?

Let us see. Orthodoxy teaches that the greatest proportion of departed spirits are wicked and devillah. So, too, Mr. Atkinson, of Florence, Benbog, Oo, Iowa, told me last spirits, and the their appearance, as a second in my last, and that the conditive them way."

Partialism teaches that some spirits will lie. So, in your Journal, of Dee. 18th, I see an article, claiming to be stoned to the earth at home and the conditive them way."

Partialism teaches that some spirits will lie. So, in your Journal, of Dee. 18th, I see an article, claiming to be stone glowed, I would enlighted the poor benignted demizens of the earth as for the property of the condition of the earth as for the same effect. I reader.

"I have often thought that if it should be my privilege to become a glowe, I would enlighted the property of the earth as for the second to the same offect. I reader a sould be a seed to be earth as for the seed the

ha."

Orthodoxy teaches that some spirits are profane,
ad I have seen profanity in what are called spirit
remunications. Spiritualism and orthodoxy both
so teach that there will be suffering in the Spirit

teach that there will be softering in the spirit, the sellegt in such as immortal condition as the, lide evidently be band, and a knowledge of it works; whereas, Universalism being a belief the final holiness and happinessfor all manifestations and the sellect the final holiness and happinessfor all manifestations are supported by the same than the sellect the final holiness and happinessfor all manifestations and the sellect the sellect the sellect the sellect than the sellect the sellect that the sellect than the sellect than

braces gives entiasction and comport to every belever in that his spiritualism knowledge after all?

Zod.—But is spiritualism knowledge after all?

Zod have claimed two methods for acquiring
snowledge, snamely, that derived through "the
snowledge, snamely, that derived through "the
snowledge of the presence of the

Is.

Emma Hardinge, one of your "nnimpeaching wincease," (pardon me) said in Palla-, Oct. 15th; conditions of that life [immortal] and all alia must be considered carefully, under se sapect as we judge of human communitation than the two must seek for a higher action than the two must seek for a higher action. This we shall did in the googel of name.

m is not knowledge derived

liamaner to truss assert to truss other," our belief must be a of knowledge, acquired though it as for knowledge, acquired though it resues, by seeing, handling and conversing a spirite in and out of the form. It would be a seen to be a se

Falls Mrs. A. says, "It is sufficient to point to fact that mest civilized nations of the sarth d before the pure teachings of Josus." judge that you, too, from the following remarks our last, are a Full-its, and therefore in oppo-me to Mrs. H. and the chief. "You depend on steries of the dead past, (for your-eligion)

and on a book (Bible) as fail of errors as one can well be." And again, "no Spiritualist of to-day can testify more positively in court that he "has seen, heard, icit and conversed with immortale," than did hundreds in the days of witcheraft, that they saw their neighbors as witches—whom no one now believes they did see,—I am forced to doubt somewhat in the spirituality of this same phenomenon of modern times. For it is the same phenomenon of modern times. For it is the same phenomenon, is it not? In snewer to you again, then, justice, the wincre that helieves a thing, or the one that knows it? I would say that probably the one that knows it? I would say that probably the one that knows it? I would say that probably the one who chiese simply to believe what is in the future, instead of the one who pretends to know it.

4th.—Lon evidently have a very imperient idea of Universalism, as witnessed by the following remarks:

4th.—Lon evidently have a very imperiect idea of Universalism, as witnessed by the following remarks:

"Your religion is but another phase for old and effects theology," "It slands with the evangelical and the stands of the stands with the evangelical and the stands of the stands with the consequence of the stands with the evangelical and the stands with the following the stands of the stand

Jesus did. "I know it, neither have I inlimated a thing that he did.

Oth — "I challenge you to produce a work done of the produce in the sick." I do the side of the side of

and ridiculed all theorems which ministers play different tunes upon which ministers play different tunes upon a supposition only, derived from my knowledge of the workings of our denomination in relation to expuisions, and shall still believe it to be correct, until some one does more than simply to stigmatize it as a "falsehood." has the last article of our faith, to what is the last article of our faith, to

some one doer more than simply to stigmatize it as a "slatchoot,"
Please remember the last article of our faith, to notice it—as also I requested you to do in my last, and which you have entirely ignored. Hoping to bear from you soon, I remain yours bruit,
Maquoketa, Iowa, March 20th, 1570.

Ziterary Antices.

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whole of the time or for the spare moments. Business at light and prolibable. Feronce of either are easily seen in 56c, to \$6 per evening, and a proportional sum by desired their whole time to the "man and the state of the spare that the state of the state of the spare of the notices and thair address, and test the business, we make send thair address, and test the business, we make will supportified offer. To such as are not well mission, will cond \$1 to pay for the trouble of writing. Thail past on, and a copy of Tan Fresta's Lermant Christians, and a copy of Tan Fresta's Lermant Christians.

GO TO THE BEST!

BRYANTS CHICAGO BUSINESS TRAINING SCHOOL

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As the Apparaments ove Full and Compiles.

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Bandesse Francis, Political Bosonov, Backing Chrisprapy,
Castesse of Tracks, etc., therecagely images and Historica,
Country, burning the largest corpor, political forces
country, burning the largest corpor of Producers and Trackorn, and the grantest rambure of students in attandance orn,
and the grantest rambure of students in attandance orn,
The Franciscour Decisionary of the Institutive has a
largestic of Trackpool of Trackpool or Sandy Institutive has a
largestic of Trackpool of Trackpool or Sandy Institutive has a

ALL GO TO CHICAGO.

for College Prace, Oreniers, Sessimens of Per-

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Dr. Wm. H. Joseslyn, The Scaler and Clairyopant, can be conveiled at the M Mones, 114, South Franklin, near Washington, (for he fit. Closif Moton). Dr. Janestyn, has been prac-gisteen years with viscous. Address Chicago, III Vol. 7, No. 13,

LITTLE GRACE C. TREADWELL

GRACE C. TREADWELL.

11 RECREVED YOUR LETTER DESIGNED TO ROW
1 the particulars about my siece. Rer same is Gross
C. Translwall, and she is four years of age. One offee of her
these was spoilen for a long time, so that it is of one ope
entirely and she had an injury under the other oneWhenever she could open the list, there was seen a thick
white film over both eyes, so though the white of the open
was stretched acress them. For two days she could not see
anything. We commanded giring her the Positive Punders
as soon as we knew it. When she had taken one shalf a box
the could see as well as ever. She had been troubled with
the floorfule new shore, and had slaway been
"swell. Since she has taken the Positive Powders the habbeen very well most of the thins, as haddlifty as children
ginerally see. I myself used one box of the powders had
some, and I have not been as well as I now am, for
four or fave years."

Mer, and I may "
for five years."
Mrs. Mary M. Newcomb, Berna
Reance.

AGENTS WANTED EVERYWHERE POR THE POSITIVE AND REGATIVE POWDERS.

THE STOMACH

OSTRICH.

The stemach of an ostrick will digest gless, flints, fron-cobble stones, and sincet anything that may be positate it. If an expendite, or destrable, for man to acquire such a wonderful stomach. The neares human approximation to such vigorous digestion is to be found in those persons who have used Spanou's Fortis vigorous. Pypopotian of tea, twenty, and even thirty years' standing, find that the Positive Powders cuts their Dyspoysia, so that they can est and digest anything and sverything that anybody else can.

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND REGATIVE POWDERS.

ENOUGH FOR THIS TIME.

If UR I HIS II ME.

(I Probably you resemble my letter to you of June Let leading the coefficien I was in as that time, and saling your advice. I was troubled with Raingement of the Lieu, Overflow of Gall, Ostarrh, Broachitis, Scrobial, and in fact, shout as complicated an oneitistion of diseases as you will ever find in the human system, and was manble to do any work. After tabling at soons of the Protitive Powders and one half a box of the Regalting. I am able to do a good smart day's work at sawing and splitting wood. I might also speak of the case of my wife, who has used the Powders with equal success has I I think I have said emigh for this time.

H. T. Leonard, Taunton, M.

THREE DOCTORS

AGENTS WANTED EVERYWHERE POR THE POSITIVE AND REGATIVE POWDERS.

A WIZZARD. "A fire irrying three M. D."s. and one bottle of Winnerd Oll, and one other prescription, my wire's Electrication in the property of the contraction in the property of the contraction in the property of the contraction of

AGENTS WANTED EVERYWHERE FOR TH POSITIVE AND NEGATIVE POWDERS.

WHO TO ASK WHAT TO ASK

W HAITUADA

A SK Mrs. E. Smith, of Grownville, Pa-sait Mrs. L. Sao

Ass. of Obsites, Ha-satt B. J. Week, of Hariss, R.

-ask A.J. Mobray of Stockton, Minn-ask Mrs. L.

Worden, of Oshkosh, Wis-sak the thousands who brief them, if Mrs. Spenov's Positive Powders do not ours

Dyspepsie, and leave not a trace of it behind.

NTS WANTED EVERYWHERE FOR THE POSITIVE AND REGATIVE POWDERS.

A WONDER IN LONDON.

I HAVE witnessed lately a very wonderful eng-raligie from the administration of your Powel Spanor's Positive Powders, "which I could not on here believed possible had it not taken place under :

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POWDERS.

noy at our risk. Seem of \$5 or more, if east by id be in the form of Memory Grinds, or Double, or pleased Letter.

the in Englished Letter.

OFFICER, 1946s, Marky Pass, Rev Spile, a Dople, a OFFICER, 1946s, Marky Pass, Rev Spile.

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S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, APRIL 23, 1870

VOL. VIII.—NO. 5.

Ziterary Department

BY JULIA R. DICKIS

of heaven, look thou kindly he one who waiketh blindly, there is a demon watching ring with all power and art to moid her to his passions then cast her out forever n his home and from his heart.

Oh! ye mothers who have daughters, Homes and comforts, do not falter in your efforts and endeavors To protect the wanders ever; For she is a sister woman And has paseloss which are human, Will you spurn her from your heart?

Stand up nobly, tell her kindly, She shall wander sad no more, You will be a state to her with an open heart and door. Angels watch you, angels bless you Strengthen you, and over help you While you walk upon earth's shore.

For the Religio.Philosophira
THE ORIGIN OF THINGS.

og Communication from M. U. Myser,

thorrica Joras: — I trust you have not come louds my sizh in the reality of "Spiritual mifestations" because I have for so long time do to report from my portion of the field of or. I would as the you that I consider even one phenomenon, the Ravioto Prigosorm, Jorakax, as a spiritual manifestative, quite lat to the demonstration of the fundamental positions of the spiritual philosoph; "All t believe, or know, or idealize as true of or spiritual communion, finds as ready emonstration to my senses through one fact life as through snother.

cannot understand. how the seul or mind of one one one to exknowledge as all controlling, welling, omnipresent Divinity, or infinite fection of love and wisdom, and not acknowledge and realize as well, that every form or fact visible He is a medium of revesiation, a physimanifestation, a living, genuine exponent of science, philosophy and religion of spirit mutulon.

a maninessation, a viving genuine exponent of minintersation, a viving genuine exponent of pirit mininto. However delightful and healthful to the mind d soul it may be to, stretch the ideal wings of log in search of the most, remote and mystenus hights of observation of the vast system spiritual communics, I cannot see such gots at all necessary for the establishment of eclaims of Moders Spiritualism. Were one of heaven's brightest, wiscet angels enter my chamber this morning, by no langue which he could employ, by no symbols of cought which he could employ, by no symbols of supervision of the country of the count

friend himself?
evidence that an organic intellithis JOURNAL, than that the rame
s moves forward in that wonder"Religio Philosophical Journal,"
dom? Only through physical
have I been brought into conalon with the spirit governing
never seen intelligence, or suit!

but of clairvoyant sight, because of undefinable rarity.

Thus I follow the flower; thus I follow man; thus I follow the JOUNNAL. Each only presents its proportion of the infinite varieties of conditions of the same laws—all revelations of the same spirit, though differing from each other in glory. From the first to the last step with which I follow either, I am every moment en rapport with conscious intelligence, which is continually, yet invisibly, controlling ponderable matter.

continually, yet invisibly, controlling ponderable matter.

I take in my hand the JOURNAL, and say to the skoptic, "Wo need no better or stronger manifestation than "this with which to demonstrate the truth tundamental to the claims of Spiritualism." "Bat," he replies, "I wish for demonstration that the soul or identity of man survives the change called death, and that surviving, it can communicate with those still wearing the mortal form; and dwelling in the mundane sphere." Again, I issist that nothing opens the door more widely to these required demonstrations than this phenomenon which I hold in my hand. It appeals to my sense of touch and of sight external,—a tangible, physical manifestation. Ten thousand yards of cable wound around the limbs of some poor, weary, yet patient, victim of ever so arrogant and dictatorial a blindness, called skepticism, would not be more tangible a phenomenon to my senses. Here is ponderable matter,—self-evidently moved upon by organic intelligence; I did not see the Journat, placed upon the table, but full owing the lead of my reason, aided by experience and observation, I commence "in-vestigation," or search for its controlling spirit. He gives his name, through "writing media," as species for i graph in the ligence i for i wring the lead of my reason, aided vegletion of the lead of my reason, aided vegletion," or search for its controlling spin He gives his name, through "writing media," s. 8. Jones. I have never seen him in the for of flesh aid blood, but have met with many pe sons who being of a sound mind, is relation to all things else of a mundane nature, depose the they have not only seen the fleshy emb dimer of this spirit, but under certain requisite conditions, have been able to grasp his hand, not only in broad gas light, but in broad day-light.

This much by way of physical manifestation and historical data of this spirit. Next, we enter upon the intellectual, and consequently internal circles of menifestation connected with this spirit and his favorite medium, the "knata a family of relations" through of spirit identifications.

outline as it lies in my man't this morning. Nor is such a conception more transcendental, much as it may appear so, than is the simplest fact of life, the most primitive sfiftmation of mind to the thought of those who have never yet become acquainted with it on the plane to them the actual. The madness of one sgo is the sani-

come acquainted with it on the plane to them the actual. The madness of one age is the sabity of the next.

Once the iron track over which moves the Journar. did not reach wextured beyond Chicago. To day it only stops against the tides of the Pacific. In many minds the Journar, sweeps no further back than Chicago; in time it will be traced to the waves of the aurasea around suns, to which the sun of our firnament is but a glimmering star. Yet up to this dazziling circle of Cause, judging by all we know of the past, by all we realize in the present, we should at every step next with organic intelligence, every moment receive one more evidence of Spiritual communion. The throwing off our bodies at the grave, and still retaining our ilentity, seems to me no more wonderful or in credible than the throwing off of our rehidhood forms in becoming men and women. My angel mother whom I often see in her loving guardian nearness to me, resembles the mortal torm she left for her children to place in the grave far more than does one of her children the form he wore in the cradle. "In the midst of life, we are in death," or transition. Before our lect, at every step, a grave is opening to receive some one of the forms whence our spirits are ever and ever accending and unfolding.

Yet through the rapid and constant mutations of representation, the I AM keeps its axis, and moves on in its own orbit

It shows upon another with intenser light.

Skepticism admits most meekly the claims of science regarding the disposal of the spirit's many brolies, until that spirit gets its body fine enough to become uterly invisible upon the outer or mundane plane, and then ignores all past experience and analogy, and cries, "The man is dead?" simply because he has passed beyond the lens of 51 vision. He has not seen one of these other forms lait away, or witnessed the bursting of the entrysalis covering of the personalities who walk the éarth,—living, palpable demonstrations of the power of organic, intelligent spirit, to survive the transition called death.

tion."

Hence we see some poor, weary, worn-out representative of mediumistical power, seized upon with renewed skeptical zeal,—his muscles twisted and strained, his joints nearly dialocated, his faith in the mercy of man, if not of God, utterly exhausted, his brain almost maddened with excited thought, and his ears still tortured with the cry of captious, bitter skepticism, or of excited eager creduity,—" Give us demonstration."

I list to the cry, while my heart doth algh, And my spirit ascends in prayer, For the girolous day when the golden ray Of the light of the Every Where Shall break on our sight in such splend light That all in its beams can share.

know it is well for each germ to swell
Due time in the cells of soil,
To hasten its birth from the mould of
The beautiful fruit would spoil,

Yet I am not sad,—my spirit is clad— Though weary the fiesh may be; The fields are so bright with the morning dig That floodsh the land and ses; I know every one beath that beautiful sun Must waken the truth to see. Baltimore, M. D. April 4th, 1870.

State-Society Meetings, Conbentions &c

occodings of the Second Quarterly Conniction of the Southern Wiscomeia Spirani Association, held at Waukeshuw pril 2 and 3, 1870.

vention of the Southern Wisconsin Spiritual Association, held at Waukeshaw, April 2 and 3, 1870.

The Convention was called to order at two-oclock P. M., on Saturday, April 2, Dr. H. S. Brown, of Milwaukee, Vice President, in the chair. The resignation of the President, in the chair. The resignation of the President Mrs. P. J. Roberts, and of the Secretary, J. M. Trowbridee, were received and accepted.

Mrs. M. L. Whitney, of Palmyra, was unanimously elected President, and E. W. Stevens, of Janesville, Secretary, for the remainder of the unexpired term. By invitation from the chair Br, Stevens opened the Conference by some eloquent remarks expressive of our principles and philosophy, giving tone to the kentiments of the mee log, and closing by a beautiful invocation. Br. Joseph Baker, of Janesville, Solowed with a brief address on "Old Age", comparing life to a school of progress. He argued that the progress of immortal knowledge shall never end. Br. H. S. Brown, and R. B. Balcom gave interesting accounts of spiritual progress in their respective localities. Mrs. May Hays, of Waterloo, spoke well of the cause in that place. Mr. Parker, of Milwaukee, asked, "if a man die shall he live again?" and demonstrated that "there is no death," and that "the blunted shafts of ceath fall harmless at man's feet." Mr. Wood, Mrs. L. M. Ellis, Mrs. M. L. Whitney and R. W. Stevens, Mrs. M. L. Whitney and R. W. Stevens, Mrs. M. L. Whitney and R. W. Stevens, On Finance—Josiah Moore, William White and Mr. Norry, of Geneece.

The following Resolution, after gratifying remarks by Bros. Brown, Baker and Stevens Resolution, after gratifying remarks by Bros. Brown, Baker and Stevens Resolution, after gratifying remarks by Bros. Brown, Baker and Stevens, was

Moore, William White and Mr. Norry, or oenesce.
The following Resolution, after graifying remarks by Bros. Brown, Baker and Stevens, was
adopted by acclamation.
"Resolved, That this Association extends, withcordial hearts, its grateful thanks to Paulina
J. Roberts, and Br. J. M. Trowbridge, for their
able and efficient services as efficers of this Associa' in, and congratulate the friends of progress, wherever they may go, on the accession
to their society, of these two worthy and faithful workers in the field of reform.

The business of the session was interspersed
with several beautiful songs, and closed with an
interesting circle.

ford to the court of the court

eir piace and true to their own conditions. DAY MORNING SESSION, APRIL 3, 9 O'CLOCK, the President and H. S. Brown led the Con-co by spirited and interesting remarks on in mainifications safe the good they have in founding a religion. Br. O. B. Hazzl-and S. H. Todd related some remarkable. Bros. Stevens and Wood gave accounts pirit power over the appetites of men. A entitled "That Beautiful Stream," then fol-d by a five minutes recess.

the human mind, freely and disparational examine and investigate each and every in the Bible, as well as out of it; that any ory, by thesis, philosophy, rect, creed or tution which lears investigation, openly I tution which lears investigation, openly is

A RESOLVED. That all church property should be taxed the same as the property of individuals, to prevent the accumulation of an understanding the property of the property of

Mrs. Tator offered the following which was

MIR. I ator onered the joilowing which was accepted.
WHEREAS, The universal tendency of teeling and intuition, unenlightened by reason, is to run into superstition and bigotry, therefore RESOLVED, That we as a body recognize the necessity of a conference with a free platform, when all the truths discovered by feeling and inpution, may be discussed and "weighed in the

n Waukeshaw and General and Generality and generality.

A resolution was adopted expressive of graticular and appreciation for the emisent survices of Br. Baker, Br. Stevens and Sister Hays.

May we have many more such glorious opportunities.

MRS. M. L. WHITNEY, PRES. E. W. STEVENS, SEC.

The Shark.

Zacific Department.

By Bans. Topp.

Going to Church.

Having a leisure Sunday evening, which by the way we seldom, do, we concluded to attend the Congregational church to this city (Salem), where the Rev. Mr. Kuight officiates as pastor. We went in good season, as we always do, for we hate a laggard. We had a fine' opportunity to take a survey of the church adoraings, which consisted mainly of printed cards with brief Seripitral texts. Some of them for their alguideance particularly attracted our attention. One was, "The Lord loveth those that fear him." It brought to mind viridly the early religious/hastrection imparted by our father, who, by the way, was a good old orthodox deason. He erer southt to impress upon us the grand fact that "God was argry with the wicked every day," and farthermore, that His Allsecing 90 was over gating upon the actions, and even the very thougate of all mankind, and-at the judgment-day we would have to stand before His bar and give an account of every lidle word and thoughty-and every sinful act. And then, to intensity, the stand of the series of the dwell-cars in hell, until iny childsh soul would fairly quake with unutterable dread. Sometimes he would call to his ald the following lines of the wonderful pealm writer, Dr. Watts. Wonderful, dish unuter the latter of the dwell-cars in hell, until iny childsh soul would fairly quake with unuterable dread. Sometimes he would call to his ald the following lines of the wonderful pealm writer, Dr. Watts. Wonderful, dish the next perfectly huge pillars of black damanion and then left the lard a mes of estiphuric ference, we often thick how horrbibly human nature must be distorted in order to contemplate such recease, and still retain their souts. But for the lines:

"Behold the agod sinner as he goes

ched." He told, me of, i was following our footsteps sting for God to kill us, when harge of us and conduct us tout our flesh would fairly how we should teel when uld lay hold of us with his to the melted brimstons.

The Testamons says that "The fear of the Lord is the beginning of wisdom." The fear of the Lord I was bormerly thought that the fear of the Lord ending of wisdom. The Bible says that "God is love." Theodore Parker oncessid of that passage, "They were the three bravest words an all the Bible II Obrastians would only teach their children to love instead of teaching them to lear and hate, the world would be the better for it." But they teach them to hate sigh, has the devil, leat they teach them to hate sigh, has the devil, leat they teach the substituting the state of the section which they belong. The natural results of these hateful teachings are that they become even more hateful than their old devil could be. Another of their moties was as follows. "If any man have not the split of Christ, he is one of his."

one of hls."
We fell to musing upon the matter, and we wonered it tried by that standard, how many in that
harch belonged to Christ, lo other words, postesd the spirit of thist. How many professing
hintines are there in the world who comply with
the commands of Christ, and laus evince the spirit
f Christ, In the eclebrated sermon on the mount
is any own his code of morats and rules of relays down his code of morats and rules of re-

whoseever shall smite thee on thy right

turn to him the other also." re is the Christian that if a man should him on one check, instead of turning the would not smite back, if he thought he was h for his antagonist? A man would be a ho would not defend his person from viofit hey would not smite back, they would not smite back, they would not all in the aid of the civil law, and yet oall in the aid of the civil law, and yet obelove the setatus, and deprecates the idea

o doing even.
gain, if they possess the spirit of Christ, they
shit to do the works that he did. For he said:
Verly, verily I say usto you, he that believeth
me, the works that I do abail he do also, and
aler works than these shall he do, because I go

Twinta una section and the special problem of the problem of the children of t

he requires, but they say or some They cast or them, as the Jews said of Jesus. "They cast or the property of them, as the Jews said of Jesus." They cast the factors by Reichebel, the prince of sevils. It was the property of the Rev. Mr. Knight, as of, a very said or the pulpit of the Rev. Mr. Knight, as of, a very said or vital energy. He introduced has severies by reading a portion of the first pier of freverba, and then prayed. He went pier of freverba, and then prayed. He went and told God. lots of good things' that He had to for us, and that we'vere unsorthy of it all, thought it hardly fair atter. God had done as the as the prescher said He had, that He should him right to His face of bestowing so much survertly objects. It certainly din not speak rely in favor of God's mids not discrimination. His charities. But they are so accustomed to

Original Essays.

For the Religio- Philosophical Jos

The Vernal Equinox.

BY DR. E. B. WHEELOCK

March the 20th is now at band. In spite of all the "laiths," and decrees of bishops, the earth still moves. The ice fetters of this, our northern hemisphere, are now fast dissolving into dancing rills and rolling streams.

These, though apparently insignificant, are ever working out their own destiny. They most truly demonstrate to man that, "Usion is strength; for, however mighty or majestic may be earth's rolling rivers, they are made up of these; and yet the ripling rill is equally dependent upon the dew-drop and the snow flake, as well. List earth's annual circuit case, and how soon would these dew drops, and snow flakes pile themselves, "Alps upon Alps," and human life soon fade away.

But the Vernal Equinox is now upon us. The vertical sunbeam will soon dissolve into rolling waves many millions of miles of ice bridges, which for months have bound shore with shore, both on river and lake.

A few more days, and the place where human foot has trod in salety, the sloop of war, or commercial steamer, can only tread. The shorm king with his fleecy cloud of icy vapor, will sone change his robes for darken hue, and girdle his noble brow with the lightings vivid flash, and open his mouth with the awful thundersrows, and weep tears of jy in gentls showers, to make glad the hearts of men, and humbly bow like arched bead, and bush in the raishow hue. Yes, the earth and "John Brown's spirit are marching on.

As voice answerth to voice, in echo, so will sarched bead, and bush in the raishow hue. Yes, the earth and "John Brown's spirit are marching on.

As voice answerth to role, in echo, so will sarched bead, and bush in the raishow hue. Yes, the earth and "John Brown's spirit are marching on.

As voice answerth to role, in echo, so will sarch for the grade in yoned case, even of the carth, the lighting work of the practice of the carth in yoned case, the continuence of the stream of my the continuence of the practice of the carth, the glad required by the continuence of the grade of the grade provide the practice of t

seaped earth's equatorial line, and changes—life changes must come.

But what sholl we say of the divine, the spiritual, the invisible, the real, the ever intelligent wisdom orbs, that perpetually revolve in all that was, in all that is, in all that ever will be. Is not the spiritual summer Bolatice at hand? Will not the warm spiritual sunlight from the Summer Land soon melt the snow flakes from the hazy clouds of superstition, and gradually dissolve the cold and frozen ecclemantical tol-libridges between earth and heaven, cusing colestial silver streams of divine Inspiration to flow gracefully down from the mountain of the Lord, giving fresh growth and life and vigor to the frozen forms and waiting souls of men, women and children, imparting light and truth, and knowledge of life to come, ultimating in the grand harvest of immortal beat itude, and joys unepeakable forever more?

Of may the coming spiritual year be one of Great Reward? May each divinely inspired medium be more and more divinely limpinared. May each laborer in, the field become doubly dillgent, knowing that in the harvest comes reward, for the growth of spiritual things can never cease, can never perish.

Come, O'l come thou angel world, and give us help. The harvest is sure, the reward is mutual.

O ye prices's why delay the coming seed time, why abor for huske? Why go to the came of

Come, O! come thou angel world, and give us help. The harvest is sure, the reward is mutual.

O ye priesis! why delay the coming seed time, why labor for husks? Why go to the camp of Israel for qualis, when the summer land is giving us milk and honey, day by deg? Why do ye, like Baul of Tarana, continually kick against the truth of spirit, or angel communion?

Four days blindness was sufficient to enable him to see, and wisely comprehend the hour of apritual itiumination. Why remain ye blind, then, year after year, looking only through Jewish soggles? Take one honest peep through the Spiritacope of the hour, and methiaks ye will soon behold the year of jablies, in which each may see eye to eye, as new watchmen upon the walks of the new apritual Zion, where the watchword is Eternal Progress.

Blessed are ye who are proud of the name and fear not to be called Spiritualists, for to you are giren the keys of Peter with which to unlock the kingdom of man's "Immortal home," and leaving open wide the door, walking fearlessly in yourselves, and kindly beckoning the timid, the fearful, the weeping church "convict," and all who will, to follow and bey wise and milk without money and without price.

Come, O! come ye angel world and teach us to know but this that the only way to (salvatios) distinction and glory, cither here or hersefter, is to deal justly with all mankind, with all sations, kindred and tongenes, with saint and siner, to love that element called virtue, for its own sake, to walk honorably with our fellowmen, to seek first the development of the King dom of God within-conselve, ou model our own inherent Divinity for sail eake, and the safe of humanity, not for "God's sake," or "Christ's sake," for they will most assuredly take care of themselves independent of our gondones, our sanaple, our ad, hor our prayers, for the Lord, we have and leave and lea

between them.

It has been beat into the central brain of the human family, by all the appliances that bigotry, intolerance and tyramy combined, could devise, that religin or belief in a Bupreine Power, that is independent of us, but on which we are dependent, is the essence of all good, and that to doubt it, is equivalant to denying an existence beyond this life, and should subject us in the language of the Westmisster catechium, to all-the miseries of this life, to death itself, the panys of hell forever. This is excell what we were raught in the days our byshood to the good oil land of steady habits, the place of our nationality, formerly profile to wooden natinega, beswood hams, horn guellots, and famous for braining bundays, and infamous in the eyes a freligionists for producing such infiels to religion as your humble correspondent. Be this as it may, no one to our knowledge ever accused us of hypocracy. We talk and write what we believe, and believe whatever proves itself true by actual demonstration. Religin classing to be a co-worker with science in the cuse of human progress, and if so, must be based on the same principles. That such is the case we most emphatically dony, but that celence is the child of religion we readily admit, and a wayward one it is, causing it and its of the production to parental authority, and at the risk of numerous falls and bruises that tend only moting his discoveries, and his is but a specimen of cases too mismerous to mention, both beforeand since his time. O occamore turn back to the
time when William Lloyd Garrison was dragged
through the streets of Boston, as a public malefactor, while the doors of every church and lecture room in the city, except that of Atheist
Keesland, were closed saginats him for advocating
the rights of all to life, liberty and happiness, and
them tell us if religion and science were coworkers in this outrage on Garrison, and through
him the cause he advocated. Which represented
science, the religionism of the all leafs, or who had
been to the religionism of the cause of the
science, the religionism of the cause he set
and every new discovery that science has ever
made, and when faced by facts it cannot refute,
—uras square round and calms to be a co-work,
er in the discovery. How we apples do
swind Religion has furnished a code of laws
claiming to be from the hand of a Supreme being
to and for the guidance of his subjects, founded
on the blood of innocence, the to serve
made, and when faced by facts it cannot refute,
—uras square round and calms to be a co-work,
er in the discovery. How we apples do
swind Religion has furnished a code of laws
claiming to be from the hand of a Supreme being
to and for the guidance of his subjects, founded
on the blood of innocence, the to serve
motion with the subject of the subject
of the principle which unlike where religion
in the code of laws based on diametrically
opposite principle which unlike where religion
inverted to rincipalities or powers, high
or low, rich or poor,—it builds up and pull
down,—it levels all distinctions, no mattar how
arbitrary, and known under the general name of
ground rules of arrithment. These rules prove
the one hand, or dead matter on the other. It
adds and subtracts, multiplies and divides without regard to principalities or powers, high
or low, rich or poor,—it builds up and pull
down,—it levels all distincti

J. TINNEY.

NEW YORK

Enclosed, find money to ap-tion. As some are deserting the of my duty to pump. "Sink or crish," I stand ready to uphold hought. Craven souls may fee,

your paper. The holy (?) Bible gives us most too huge a load for digrestion. Faal and Jadas, through a load for digrestion. Faal and Jadas, through a load in the load of the

Be tree to a pure and liberal inspiration, and the angels will direct you to be pure and liberal inspiration, and the angels will direct you be published what I believe, so long as you keep me thinking outsite my old mental tread mill; e-) long as you ask me to soor beyond my limited meets vision; so long as you awaken in me a desire to know whereof you affirm. I have read the New York Observer and Herald, the story of Adam and the enake, Jonah and the whale, Sampson and the fortalis, Jeans and the clay birds. Fast and his wine for the soometh's clay birds. Fast and his wine for the soometh's clay birds. Fast and his wine for the soometh's clay birds. Fast and his wine for the soometh's clay birds. Fast and his wine for the soometh's clay. They are desired, but humanity meds a change,—so pray continus your max diet.

They are desiring out the wishy-washy milk and—water diet at Rome by the tubuil, which the Pope is about to elip it his sheep in America, proving the truth of the fact:

"Men are like sheep, and where the leader treads,
Soon follow fity scores of empty heads."

are like sheep, and where serveds, follow fifty ecores of empty heads."

Spiritualism Exposed.

BY WM. S. PARMESTOCK.

The assumption of Mr. M. Jennings, of Dayton, Ohio, to expose Spiritualism, and to be especially delegated by Delty to do so, is a claim that I think Spiritualists will not be willing to accede to him. It is a common, but a very true saying that "Brids of a feather flock together," and judging from the result of Mr. Jenning's experience, the class of spirits that controlled him were not of a very high order, and if he laid himself open, or descended to the plans of-degraded spirits, It is quite nitural that they would make use of his organism and through him give just what they know or delighted in.

natural that they would make use of his organism and through him give just what they know or delighted in.

This is nothing new, and it is well known to all those who are conversat with epirit communion, that, like men, spirits are notyperfect, and that they diff; as much in goodness as morats, but it does not therefore follow that there is no good, even in the worst of them. The idea, too, of the "exposer," about the power of spirits to meamerize or psychologize the "children of men," is on a par with his remarks in regard to spirita, and shows how far he is behind the times. He evidently does not know that it is impossible for spirits of any kind to influence any one who is not in a somnambulic condition, or does not lay himself open to them, and that it is equally impossible for man or devil to influence any one who has a perfect knowledge of his condition. It, therefore, shows the necessity of man's knowing himself and his powers to resist evil, in all states and conditions.

But it seems from the statement given in the Wenchester (Diol) (Section "that after several facer several

doctrines?
What, supposing that such teachings were given by this imaginary devil—would his giving them isseen their trath, affect the soundness of their principles, or be likely to jeed persons astray because he gave them?
In such a case, this personlind devil would simply he on the sount plan with those hypociticals.

Corresoyudence in Brief.

DAMSVILLE, NEW YORK.—A. V. D. writes.— The series of jour lectures delivered by Mr. E. V. Wilson in this place, commencing on the evening of the 22ad, is worthy of notice in your paper

AMES, IOWA.—Mrs. Burnham writes.—Those prices on the "Spiritualism of the Bible," and truth

against such proceedings of the in public pieces.

BT. CATHARINE, MO—B. F. Baldwin writes.

—We are very mice in want of a good lecturer and test medium, to call us logether, so that we not such that we could have accorded to one quantum to the wear we could have accorded to one quantum if we were able to hire's good lecturer for a few manufacture.

LADOGA, IND.—Dr. Carman writes.—I wistlil try and get subscribers to your paper as I pabout healing the sillicited. I have been producite some wonderful cares this wlater as a healing midium.

LANESBORO, OHIO.—H. C. Bross writes.— Sectog your paper advertised through the Warden of the Onio Fenttentiary, I thick it would suit my views. You will pisses send me a copy.

REMARKS, "We are after this would be censor of the public press, and istend to bring him and all of his kith to time, if not to grief, when they at-tempt to interpose time authority to prevent the circulation of the Journal.

LAKE CITY, MINN.—Was. F. Green says.—I do not know now to forego the presente of enjoying the weekly visits of the Journals and Bastess (God bless them both, 'and may you, the editors and proprietors, with the assistance of the August word, long keep them shout, bearing to all parts of the world the glorious gospel or the Harmonia Philosophy.

LENA, ILL.—B. Rogers writes.— month of January I took up one of yeard there sound an article Last rather and I resolved to investigate farther, it is could not burt me. I he consequent stepped out from carkness into dae his flat sound of your correspondents would garticles on directions for formus circles articles on directions for formus circles.

PARIS, ILL.—J. Carl. M. D. wriformity with your request, I will try some information with regard to te dipiritualists in this piace, mediums, et numbers about air thousand inhabitatorthodox churches, Methoust, Fresbjust, Episcopal Campbellite and Ca.

DEAR Siz:—I called at a house in this town a few nights ago, where a small company of other company of the comp

Magdalena.

CHAPTER XI.

CHAPTER XI.

As Guilford Crafton and Le Roy de Chermon left Baltimore for the South, Linwood Suifolk filled with vengeance fire, entered the city from Philadelphia. Passing along burriedly, he was filled anon, with aurprise, though sudden, yet pleasantly agreeable.

Looking up, the smiller name of "Ketchum Goldy, cambiase lottery algo board—saluted his wonering one yield the subject of vengeful pursuit, and the next he was hardly abaking hands and flippaulty chatting with the bland and simable lottery render.

"Hallo, Suffolk, my line fellow, what, in the world brings you to the Monumental City—not seeking another monument." Hope, though in truth I'm right glad to see you fooking in with well affected welcome.

"Mo, Ketchum, I pat's something of a grue fooke of yours. Not after a tomb' yet, nor a monument."

"Hall you arrived but a few moments carlier, you would have a see the content."

monument."

"Had you arrived but a few moments earlier, you would have met Cratton here."

"Indeed, I should liked to have seen him, notwithstanding our little faux pas at the banquet,—due more to the inflence of wine than wisdam."

m."
All forgiven and forgotten, of course. But nat brings you to Ballimore?"
Firstly, I seek change of scenery. I still am nuted with painful self accusing thoughts; condly revenge. I seek, Chermon, the upstart d coward."

econdly revenge. I seek, Chermon, the upstart and coward."
"Two very powerful incentives for travel, I'll llow. But you are not in haste to be gone. Tou'll remain with us awhile ""
"Probably,—though I can not tarry long."
"Probably,—though I can not tarry long."
"Let me propose a balm for the 'blues, for I se you are enlirely too much predipposet to elancholy, Though that was in truth a sadishap to you and Grace, at the ferry."
"Yes, yes, I shall never torgive myself as the suse of the terrible socident. It is something I an not forget."
"A gloomy subject to dwell upon, but come! I save a 'balm' for you, Linwood. You must ine with me to-day, and I will introduce you to beavy of the very finest girls in our city, hen if you can not forget the sorrows of the set, I shall despair of any thing beautiful making an impression."

Ab, Ketchum, it will require more witcher-

Then it you can not serve the state of the past, is hall despair of any thing beautiful making an impression."

"Ah, Ketchum, it will require more witchery and beauty than the choicest creative heaven alored, to chase the indicible impression of my lovely Grace from my soul."

"The Claytons will change you I'll warrant But come, 'its nearly our itine—have a drink, and then for our bower of enchantment."

But come, 'its nearly our itine—have a drink, and then for our bower of enchantment. Before I'll you had not walked together far before and the companion of the companion of the companion of the companion smiled at his ill-concealed admiration, and answered composedly:

"Suam Chayton, eldest daughter of mine hostes, and believe me, Linwood, she is the lovilest woman I ever know."

"Goldy, Goldy, this sounds strangely from you."

"Yet I reneak Linwood, the ogmpanion will it reneak Linwood, the ogmpanion of the content of th

"Goody, Goody, this source assauger "roadyou."
"Yet I repeat, Linwood, the companiodable of Susan Chayton has alforded me more reed happiness than before I had ever known."
"Tut, tut, secuses me,—please, but my dear sir, think of your family."
"All very well. I thank you, Linwood, for the timely and gentle reprocf. But at length, I have learned the noble meaning of the onegeniality of souls." Biest thus with the sweet society we love,—O, how smoothly and happily flows life away."

islity or source.

we love, -O, how smoothly and nappen;
ilfe away."

"Ha! ha! Ketchum Goldy, you moralize finely." "All the work of her love." But here we
are at home, walk right in.".

Linwood Suffolk was soon introduced into the
genial society of the Glayton mansield, and sooth
to say, found the sprightly converse and very
agreeable disposition of Rachael, younger sister
to Susan Clayton, peculiarly attractive and winsome.

ome.

Somewhat apart from these, and impatient for its charmer's return, Ketchum Goldy sat with a printed copy of a stage play in his hand, kindily searing and prompting in her part, a Miss Lenion, a vincious and pretty young heroin of the brama. Soon, however, Susan sailed gaily into he room,—her eyes sparkling with real good sature, and her countenance generally exhibiting the roay and healthful result of her brisk romemade.

ing the roay and healthful result of her brisk promeande.

"Bhe smilingly exclaimed, and crossed to where they sat. Occapying a chair left vacant on the opposite side of Ketchum, she gally continued," I shall limit upon you selecting another prompter, Miss, it you continue to take advantage of my abeence in this way.

"Gould I think it possible for Miss Clayton to take offense at these little liberties of mine, I should not request Mr. Goldy's assistance in my studies. But I have so much to do this evening—and he is so very accommodating."

"Ha! ha lat it sgain,—the two roses vieing together over the golden thorn between them, laughed a Miss Davis, looking up from the game of chess which she was playing with a gentleman opposite, and near the street window.

"Look at the gentle doves,—hear how loving-jythey coo, and look, there's love at first sight." She whispered to her companion, "Rachael has taken captive the stranger. Ha: bless me, its as good as a play."

"Miss Davis had better pay attention to the

he whispered to ner companion, assessing the whispered to her companion. Her body a mod as a play."

"Miss Davis had better pay attention to the rogress of her own game. There is danger, and stall movements in a game of chess. She say yet be checkmated."

Riss Lennor retorted in excellent humor, "We seed not fear her wit, Mire-Lannor, "tis perfect-parmless, and I think quite almiess. See, she bready blushes with regret having spoken," himsel in Suan gally.

Miss Davis glanced at Susan, blushed, bit her rips, and then turned to arrange the pieces on he hoard for another game of chess. Her companion simply remarked:

"Two against one, is not fair."

He gassated in her. confusion to replace the pieces.

Two against one, is not fair?

He seasted in her confusion to replace the places.

All is fair in war, you know," laughed Goldy; and draw his seat nearer Susae.

A servant now approached, and confidentially announced that "a holy awaised his presence in the hall." As the servant turned away, a little-pop, bright and happy, leaped upon Ketchuna's app, and gleefully exclaimed:

"O, papal-mamma has come—we've been hunting all over for you, but how we've found you had, but had, but he had her had been and had been a been supported by the her arms, shood before him smilling:

Ketchum still sat immavable, but his sice assumed successively all the colors of which we

suppose, Joseph's varigated coat was

posed.

At length, somewhat gratified by the quiet lady-like deportment of Mrs. Goldy, he thought to binself, "Here's a go, a pretty kettle of fish really say the least we can of it,—wish I was out of this."

really say the least we can of it,—wish I was out of this."

The suppressed amusement of the witness of this little "fauz pax." at length, discrashle. Linwood Suffolk, though he could scarce suppress a hearty laugh, yet he keenly felt a pang of regret, that his genial coursade had been brought into the disagreable dileman of such a sudden surprise by his devoted wife.

Besieged thus by his children, too, though innocent they were, yet to what chagrin and mortification was he now subject too.

Miss Lennox, book in hand, and down-cast look, though filled to bursting with the sense of the ludicrous, quietly left the some first. Reachingher room, she remombered Miss Davis words "as good as a play," and casting herself on her couch, rolled from side to side, giving full utterance to her overcharged mirth in a long and hearty laugh. Joined son by Mis Davis, together they laughed until tears of excessive mirth mingled in an overflowing fount of humor.

"Psra, manuse has come like hat he ""weered".

mirta mugacu as a come. Ha the the the the page mor, "Page, mamme has come. Ha the the the page mor, "Page, mamme has come leading laughter. Last of all, Susan wounded to the heart as the stricken deer, left also the scene to her & by litter, and with feelings of fearful revulsion and depression, sought her spartment alone, as best she could in a condition bordering on the verge of a mental communition, farious and fearful as a sea of secthing dire.

a condition bordering on the verge of a mental commotion, furious and fearful as a sen of seething fire.

At length, Ketchum Goldy essayed to speak—
it was as Linwood areas to leave also.

"Stay Linwood, there is no need for you to reave us. Xou are my guest. Hemain, and I will be with you again in a few moments,"—
saying which, Ketchum took his boy by the hand, and conducted his newly arrived wife and family to his own apartment. Then returning, introduced Linwood to the hostess, and ordered dinner for four. Served in his room.

At this, Linwood could scarcely refrantom laughing at the sudden turn affairs had taken. He was joined at dinner by the Misses Lennox and Davis, and by polite gallant attention to each, he formed a pleasant and more intimate acquaintance with them.

"Who would have thought Mr. Goldy a married man so extremely agreeable to us all?" Miss Davis joked in sotto voice, unable quite to resist the mirth provoking impuise of conting the airy goasip of the morning. "And Susan, it will almosk lill the poor girl—"

"Hush!" will almosk lill the poor girl—"

"Hush!" will almosk lill the poor girl—"

"Hush get a treed with the desert. "But & has a good eye for beauty,"—she continued adrottly dritting her companion away on another phase of the rubject.
"I failed to get a hull view of her lady-ship," and the other.

"I shill de favored, and she is really handsome."

"His boy is a bright, pretty little fellow."

"Looks like his paps.—his ha ha!" laughed the other.

"He how is he hormed him of her coding."

"The men are so deceitful,—ha! ha! he deserted hard. Susan must be overwhelmed with humiliation,"—Miss Lennox whispered.

"The men are so decenses,"—as served it all."

"But poor Susan must be overwhelmed with humiliation,"—Miss Lennox whispered.
"Come, we must go to her, and try to assuage her torrible grief," she concluded as they arose and left the dining room.

To be continued.

Spiritualism in Texas.

By request, we copy the following from

By request, we copy the following from Flake's Bulletin:

HOUSTON, MARCH 30, 1970.

EDITOR FLAKE'S BULLETIN:

My Boes air—My attention was called to a paragraph on "Spiritualism in Texas," in your cition of to day, and I leel astistich, from your ilberality of expression, that you will afford me aufficient space to put in an answer, in detense of the cause, called so unexpectedly into question by your groundless commentations; but as Mrs. Wilcoxson happens to be in town, and is destrous of acting attorney in her own behalf—and in consideration of the fact that your notice is directed more to her individually—I shall not impose too much on your generosity, and will be as brief as circumstances will permit.

I was born and educated an Israelite, and knew nothing whatever of Spiritualism until the 17th day of last April, when my attention was directed to its investigation, by persons of the highest standing, both in regard to integrity and crudition; and I am both happy and proud to say, that after having searched cornosity, imparticulty and faithfully for the truth—which was exclusively given by both occular and tangible manifestations—I come before my people—the Children of Israel—(and, if you have no objection, the editor of this paper included,) a standard bearer of Spiritualism and its glorious revelations; ready and ever willing to belp, in honest investigation, all those impartial scarcheryst in darkness, who will throw away bigiotry, prejudice and ignorance, and go in for tangible knowledge and facts, rather than fictions and theories.

All acqualised with the history of the Hebrews, know very well was reluctance, aversity and entagronism the Jewish people harbor for Christianity, and especially for Spiritualism; and entertaining these prejudices myself, previous to my conversion, naturally something stronger that me mer argument must have previous to my conversion, naturally something stronger that me enemies, as echange. But sometimes truth has enemies, as echange.

and entertaining these prejudices myself, previous to my conversion, naturally something stronger than since argument must have presented itself to have wrought so wonderint a change. But sometimes truth has enemies, as in the history of Galline and Newton, who selentifically demonstrated the world strokshot and the laws of gravitation; and the Church, or rather ignorance, supersition and bigotry, persecuted these noble and inspired hear; and alsaes of many years, when science and progressiva had a more liberal scope and field to plow in, it was discovered that the world did now wish to intrude, although, if a reasonable indulgance is extended by any of the press of Galveston, I would very much desire to give to the public sew after which I feel condient will result to their happiness and welfare. Strength grows out of weakness. The indignation which arms lised with secret weapons, does not awaken until we are pricked, and stung, and bittery, assalled. I dishike to defend myself on the beau tiful truth of Spiritualism through the columns of a paper whose views are a opposed and adverse to my own, as I feel as one that les uneverse to my own, as I feel as one that les uneverse to my own, as I feel as one that les uneverse to my own, as I feel as one that les uneverse to my own, as I feel as one that les uneverse to my own, as I feel as one that les uneverse to my own, as I feel as one that les uneverse to my own, as I feel as one that les uneverse to my own, as I feel as one that les uneverse to my own.

EF Sally, the portrail painter, is still living in Philadelphia, at the age of cighty-seven, and is at work on a copy of "The Neapolitan Boy," which appreced as a sugary-viar in Every Soberday. Mr. which appeared on our last two cent postage stamp.

A New Healer in the Field.

LETTER PROM C. EMERY.

LETTER PROM C. EMERLY.

DEAR JOURNAL:—I think it is line the readers of the JOURNAL should hear of Mr. Jonathan Allen, who lives near Genesco, Henry county, in this tate. He is healing the sick by laying on of hands. He has had many cases which had been given up by physicians, and healed them in a few days—in others almost instantly. He is a man of wealth, and often receives invalids at his own home, (for the small sum of one dollar a day, and the poor are treated free,) where, under his treatment and the care of his wife, they toon recover. When they are too Ill-to come to him, he goes to them—sometimes many-miles.

they soon recores.

come to him, he goes to them—sometimes manymiles.

He was a farmer, and when he first began to
heal, he did not know from what source he
received his power. He was compiled to go and
heal the sick, After a while, he saw spirits, and
thea know from what source he received this
healing power. The first year, he would receive
nothing for his rervices, and now people pay
him whatever they please. He was the Supervisor of his town for a number of years, and
received the honors of his county by being
elected to offices of much responsibility and
trust.

elected to offices of much responsibility and trust.

His first case was a young lady who had had fits for seven months, with the exception of five days, three of which she was with mediums. He healed her without knowing from whence his power came.

He healed her without knowing from whence his power came.

It is next case was of a lady with consumption. She had had three different physicians, the last of which said that no power on earth could keep her alluve two weeks. He cured her in a few days.

The following are some of the certificates he has received:

"This is to certify that I was cured by two treatments, by Jonathan Allen, from injuries received in the back, aldes and hip, by a runaway team, and suffered for twenty months all the time, with pain and lameness.

The following was copied from the Genezoe.

The following was copied from the Geneseo Republic, June 18, 1809:

"RENDER TO ALL THERR DUES"

"MESSER ROLL THERR DUES"

"Messer, Rildiors:—The undersigned having, been efflicted with the inflammatory rheumatism, recently, and having received almost instantaneous relief from the fortures cobsequent of that disease, and received that relief by means unfrequently applied, generally diabelieved in, and leas understood by any, I take this means to inform persons who are, or may be, afflicted as I was, that their suffering can be instantly mitigated and a speedy cure effected; if not in all cases, in some at least. About three weeks ago, I was suffering greatly with the disease named, and being treated for it by one of the 'regulars' of the healing art, I was told by him that it would require the time of five or six weeks to effect a cure. This declaration of my physician disheartened me, and caused me to turn my attention elsewhere for a remedy. I had heard of sudden cures by 'Modern Spiritualism,' and by human magnetiim, but knew nothing of them. Had heard that Mr. Jonathan Allen was a 'healer,' to some extent; and rather than suffer five or asix weeks longer, I consented that Mr. Allen might try his art on me. He laid his hands on parts of my system where pan was most severely felt, and manipulated with his hands on parts of my system where pan was most severely felt, and manipulated with his hands to parts of my system where pan was most severely felt, and manipulated with his hands to parts of my system where pan was most severely felt, and manipulated with his hands to parts of my system where pan was most severely felt and manipulated with his hands on parts of my system where pan was most severely felt and manipulated with his hands on parts of my system where pan was most severely felt and manipulated with his hands to parts most expensive the most extent was most severely felt

For the Religio, Philosophiral Joarnal. Mrs. Martin's Spirit, and the Daylight at Midnight.

LYDIA II. BAKER, MEDICM.

The change from death to life came, and with the honors due a member of the "Temple of Honor," we buried our friend from morsal sight, when a few months after, as I had retired for the night, after being disappointed in the holding our acquatemed circle for spiritual development, Mrk. Martin came in the dark, and took a seat in a bearf in front of me, illiandicating the intervening space of darkness between her and me with the beautiful rays of light that diverged out from her head. Her brain was active with kind thoughts and affect innate interest, and her presence left me only as I softly glided into a trance to receive a glimpse of the inture years, but half-defined in their particulars, closing with the pleture of a rosy spring morning, and a beartiful landscape upon which was erected a rude arbor, upon one of whose crose-beams was a himsh heart, as if palpitusing with life and interest in that dewy morn.

And with this was a return to the normal resist in that days manded. But an interested identified and her message, which did not once on each for secession, as I kay and the digited my friend and her message, which did not once on make my tollet, when it my surprise I atood in the blaze of a large gas or isamplight, that in a moment flickered and died out life, a candle in the socket, and I was left in a darkness, in which I did not wish to arise first; so that I had gotten up to dress, and laid down before ref. And I found the bed and laid down before the light expired, as I saw when first exting up, that the tamily was still in bed, and I did not wish to arise first; so that I had gotten up to dress, and laid down bedone mext in finds singular chapter, I then arose and exampled the candle on the stand near the bed, how-something of a solution, but it had not been lighted since retiring, and I lay down again to repart the experiment of trying to see my hand as I held it before my face, though it proved as abortive as a storities as affect, and land content in the moderning what my defended in the wooderf

and was broken into by a clock in an adjoining room striking one.

For a time, my mind was absorbed in the senderful of this phenomens, when skep visited me again, and the trance and its message was repeated, though not with the same vividness that pictured the grassy lawn and the rose-bush-ess around the arbor, and the strange symbol of a human heart pierced with one of its large cross-

150 A lady asked a pupil at a public examina-on of a Sunday school, "What was the sin of the hardsees?" "Esting camels, marm." quickly re-iled the child.

The West .— Having been repeatedly saked best time to sow Norway Outs, and as man re who. Will sow the seed this year have experience with them, I desire to say the such better to wait till the 'ground gream, and dry, as they stool much better nowed earlier.

Speakers Begister.

Spker's Register and Notice of Meeting

Spicer's Register and Notice of Meetings We are sick of trying to keep a standing Register of Mooi ings and list of speakers, without a hearty cooperation on the part of those most interested. Registers we shall register such meetings and speakers as are furalised to us at rist PARTIES INTERESTRIA with a piedge on their part that they will keep as popura in regard to changer, and in addition to that, axrament in dicate a willingness to aid in the circulation of the Jorn MAL, both by worn and DER. Let us her promptly from/cil who accept this proposition and we will do our par well.

O. Fanule Allyn, Stoneham, Mass. Mrs. Orrin Abbott, developing med Rev. J.O. Barrett, Gleu Sculah, Wi

Dr. J. R. Sailey, box 304 Laporte Ind.
Addje L. Ballou. Address Chicago, care of RELIGIO-PARE H. T. Child, M. D., 631 Race St., Philadelphia, Pa.

Mrs. A. H. Coller, Trance Speaker, Pennuille, Jay Co., Ind r. H. P. Fairfield will answer calls to Lecture. Advess Ancora, N. J.

A. J. Pishback, Sturgis, Michigan

A.J. ranneck, nurse, michigan E. Oraves, suthor 'sd' "Biography of Satan." Address ichmond, Ind. Dr. Win. E. Joselyn, Lecturer ddress him in care of this Office, 189, South Clork Secot

Dr. P. B Randolph, 52 Court St., Boston, Mass. Mrs. L. A. F. Swaln, Union Lakes, Rice Co., Minn Hadson Tuttle, Berlin Heights, O.

Hodoon Tuttle, Berlin Heights, O.
Benjamin Todó, Salem Oregus.
Dr. Samusel Underhill, No. 131, 22nd st. Chicago, III.
R. Y. Wilson, Lombard, III.
A. B. Whiting, Albion, Mich.
Lob Smyth, Hallsport, N. T., will answer calls to lecture
Dr. E. Wheelock, impirational speaker, Cedar Falls

K. H. Garreison, Prichland, lowa.
Samuel S. Har, n an Goshen, New Paris, Brement, Ind.
Dr. G. Nawcomer, lecturer, 285 Superior at , Cloveland

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TABLE OF CONTENTS.

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Margaret Fuller,
Lord Byron.
Nathoniel Hawthorp
Washington IrvingW. M. Thackeray,
Archidshop Hughes,
Jean Paul Richter,
Lizabeth B. Brownie
Arteman Warden,
Lady Blessington,
Professor Ofmstead, Artemus Ward,
Lady Blessington,
Professor Olimstead,
Adah Isaaca Menken,
N. P. Willis,
Margaret Fuller,
Gilbert Stewart,
Edwart Everett,
Frederika Bremer,
Rev. Lyman Beecher,
Prof. George Bush,
Junius Brutus Booth,
Rev. John Wesley,
N. P. Willis,
Anonymous, Rev. son.
N. P. Willie,
Anonymous,
Baron Von Humboldt,
Sir David Browster,
H. T. Bockle,
W. E. Burstoe,
Charlos E. Elliott,
Comedian's Postry,
Lady Hester Stanbope,
Amer Mitchel, Comedian's F Lady Hester Professor Mi Dr. J. W. Pn

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Mormons.
Drama in Spritt-Life.
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IAS, 149 SOUTH CLARE STREET; ON

(Continued from last week.)

SPIRITUALISM OF THE BIBLE, NO. XVII

THE REAL CHARACTER OF GOD NATURE UNVEILED,

of our information in reference to Jesus-tents of the past read from the Diffusive Mind exchange the past read from the Book of Judg

The Tieldents of the past read from the biffnative Mind of God-Psychometry explained—The Book of Judgment.

It our previous article we at vanced many new and startling truths, and again we prop se to continue our travels on that disputed domain which we then commenced straversing. This is our tenth article on the early bistory and development of Jesus, and still, at we safvance, the fields grow more beautiful, and there appears to be rising up before us many things that we little anticipated. We have taught a leason of practical utility to humanity, and endeavored to lift that vell that obscures their vision, and disclose to their view that bidden vein of supernal intelligence that is continually if wing from the angel world. Thuse ideas are comparatively new to the public, yet we aim to so present them, that they can be easily comprehended by the general reader. In the early history of Jesus, we find a systematic actiu on the part of the angel band who had him in charge, therefore we are able to state results with mathematical precision. There is no uncertainty in our investigation. The astronomer with telescope in hand surveys the milyery and grandeur of the arched sky above, views the path of those brilliant orbs, and capitell the nature of all their motions. Even the eccentric comet is no sealed book to him. However quickly it darts throughout the sky, or however much it attempts to avoid the close scrutary of man, it can do nothing-that he has not recorded in figures before him. The path that comet will traverse for millions of years, is known to him. It cannot escape his mathematical vision. It can not play hide and seek with the stars, dance child-like in the face of the sun, shake its tall in the rings of Satura, or get behind the planet Jupiter, without all its intentions being known—face, mathematical fate in its motion, and we desire to say here, that as there exists mathematical fate in its motion, and we desire to say here, that as there exists mathematical fate in its motion, and we desire to say investigation in regard to Jesus, there russ calculation, no mysticism, abthing i tendency to obscure the vision. We like as we would follow the course of a

take therewith. In our previous article, we ex-plained more fully the method by which we gained our information, and in this we desire to elaborate still further, before branching off and giving many intensely interesting events con-nected with the life and experience of certain Biblical characters.

We spoke of the Sensitized Plate of Nature comparing it with the plate that the artist has in the camera, when he takes your likeness. This was a crude comparison, though it answered our purpose for the time being, until we prepared in the camera, when he takes your likeness. This was a crude comparison, though it answered our purpose for the time being, until we prepared your minds to advance a step. You know that your physical organization is a part of the infinity of matter,—do you not? You know that much, and it is unnecessary to elaborate further on that point. If your physical organization is a part of the infinity of matter, is not your spiritual organization as part of the infinity of matter, is not your spiritual organization in that respect, is true of all other parts of the body; therefore, the mind must be a part of the infinity of mind. As matter and spirit are diffused throughout all space, mind must be also. Man is a microosem of the Universe, consequently he is a part of the grand whole. Now, as it is the mind within us that takes coginizance of all things that comes within the scape of our investigation, we have a right to conclude that the infinity of mind, or the Diffusive Mind of God, as we call it, takes coginizance of all the actions of earth's children. It can not be otherwise. You see a horse. The color of the same, his general make up and characteristics are forever daguerreotyped, as it were, upon your mind, and simultaneous therewith on this Diffusive Mind of God. Shere is nothing outside of God. If he possesses all-power, the power of man must be a part of that all-power, or He would not be all-powerful, and there would be something standing in antagonistic relations to Him. This Diffusive Mind contains a record of all our thoughts, of all the scenes we have witnessed, for we live, as it were, in this infinity of mind.

Well, this is the Sensitized Plate of Nature, that we first alluded to, but which is nothing but the proper in the proper in the intention of the tother were, in this infinity of mind.

in this infinity of mind.

Well, this is the Sevatized Plate of Nature, that we first alluded to, but which is nobthing but the "Diffusive Mind of God," taking cognizance of all things, just the same as our own mind taken cognizance of those things that come within the radius of our vision. It is from this "Diffusive Mind of God" that the angel world are enabled to glean the secret history of individuals, survey ancient battles and scenes, bring into existence all the pristine applendor of of the Secate, of ancient Home, or survey the crowd that thronged to hear Demonstence as he trilled Greece with his eloquence. They can develop from this Diffusive Mind all things in the past. The appearance of our Congress signing the Declaration of Independance, the retreat of Washington from Valley Forge, the vict ry over Cornwallis and other British Generals, can be brought before their vision by a law understood by them, but which we can not now unfild so as to render it easy of comprehension to the general reader. This is the whole secret of speychometry,—it is only the action of this Diffusive Mind of God, we can not now fally electidate. We have stated enough in regard thereto to swaken considerable thought within your mind, and indoes a spirit of investigation on your part. We aim to present our views in a manner to be easily understood. It is not, then, really, the earth with its massive buildings, its hills, valleys and mountains, that have impressed thereon the characteristics of all the acts of our life, but the Diffusive Mind of God, that is impregnated therewith. I hold in my hand a petrified pebble taken from the banks of the Mississippi River. Within that pebble is the Diffusive Mind of God. I am brought in rapport with it, and I learn the history of sulmals and men that have ever come near it. "First, there a ppears before me a bird of majestic mien and glistening plumage, nearly four feet in length. Then there rises up in lideous proportions a loatheome reyolide, the fumes that escape from its venomous tong vice. We see him intoxicated, the dagger is used, and comes forth from a wound dripping in the blood of his victim. We then see him dangling on the gallows, receiving the punishment his conduct had gained him. At I children of earth, there is a Book of Judgment, and it is the

cipe the knowledge of that all-seeing eye, will be in the distant future greatly mistaken. Go where you will—on the highest mountain, in the deepeat valley, on the broad bosom of the ocean, anywhere, everywhere, and there is the Diffusive Mind of G id, which has recorded all your acts, all your deeds. D. you understand us? You cann it help it. We have made our position too plain to be misunderstood. The debuuchee, the harlot, the thiet, the hack biter, the miserable loaths me drunkard, may not what to believe it; yet every word we have uttered is true.

This Diffusive Mind of G is is to all planeta-and worlds! In the house of worship, in the dees of prostitution! In the rose with its rain-bow tints, in the festering canker within the licentious heart! On the tongue of the goapel advocate, within the lipe of the pirate! This Diffusive Mind of God is everywhere! Bome call it Psychometry! Prof. Deiston has written learnedly on that subject. His thoughts are grand; his illustrations are beautiful. We love the man for the good he is dolog, for the good he will do. Pare in heart, generous to a fault, and with on honest purpose, he will go forth winning many laurels for himself. We pronounce hin a great man, and our mind seems to come in rapport with him, drinking in the thoughts tat he has garnered up, and reveiling on those flower gardens of his soul that his own lertile mind has caused to bloom into existence. Still, in his works he has taught but little of Psychometry,—simply presented to the world the morning tytilight of a giorious philosophy.

It is, then, this Diffusive Mind of God that constitutes Psychometry. We called it first the Sensituted Plate of Nature, standing in the same relation to the Universe that the little plate does to you, that the artist puts in his camera when he takes your Daguerreotype.

Now, dear reader, you understand us. We are now prepared to continue the narrative of the early life of Bible characters, knowing full well that you's the wise sage who standy our are enveloped in this Di

our side.

We would, then, in conclusion say that you are enveloped in this Diffusive Mind of God, and that it takes cogolyance of all you say and do. Under all circumstances, remember that the Byle stated a grand truth when it referred to a day of judgment. Recognizing the fact that all your inmost thoughts are known, are recorded,—nerve yourself to renewed exertions, at the temple of your mind in order, live pure virtuous lives, ever remembering that your extraous ires, ever remembering that your extraous lives, ever remembering that your ex-

at the temple of your mind in order, live pure virtuous lives, ever remembering that your existence here is the parent atem which will in the future bloom into one more beautiful and grand. We first intended to continue the discussion of this subject in another number, unveiling still farther the true character of God, by tracing the varied history of a hail atone that had its home in the sorm-cloud, following its varied career as mist, anow flakes, clouds, icide, water, steam, day drop, and eas, unfolding thereby as career as mist, snow fakes, clouds, telele, water, steam, dew drop, and gas, unfolding thereby a lesson that dispenses with the Christian God al-together; but we will delay the publication of that article for a time, as it does not properly belong with the subjects under discussion.

"For many beautiful illustrations of this, the read-r is re-erred to Professor Dentou's work estitled, THE SOUL OF HIRGS, for asle at the Vilice

The T-ndency of the Old Theology - Ca hal Autonelli's Instructions.

The following letter from Cardinal Antonelli the Prime Munister of the Pope, is taken from the Nicaragus Gezette of January 1, 1870 The Cardinal tuus-writes to the Bishop of Nicara

the Pinne Monter of the tope, is like in the Neersgaue Gezette of January 1, 1870. The Cardinal tous-writes to the Bishop of Nicaragua. We have letely been informed here that an attempt has been made to change the order of things hitherto existing in that regulate, by publishing a pregramme in which are enurchabled intendency of closes; in and of worship.—Both there orlogiples are not only contrary to the laws of God and of the Church, but are in contradiction with the Concordat established between the 11-by S cand that republic. Although we doubt not your most illustrious and reverend lordship will do all in your power against maxims so destructive to the Church and to society, still we derm it to be your power against maxims as destructive to the Church and to society, at the contract of the Church and to society.

Freedom of education and of worship "contrary to the laws of God, and of the Church" in the nineteenth century! Free education and worship in violation of the Concordat between the Holy See and Nigaragua, and destructive to the Church and to society! We may guese, then, that conething is likely to come from the Geomenical Council that will make a sit in the world.—M. T. Herak!.

And here is another choice nut, full of theological mest. Verily, one would hardly believe that either the Catholics or Protestant branches of christians, were followers of the honest Nazarene, if they did not with persistency assure us that such is the case. These are the

as Catholics or Protestant branches of christians, were followers of the honest
Nazarene, if they did not with persistency assure us that such is the case. These are the
prople who daily uter all manner of falsehoods
and scandal against Spiritualists.

The Reserved reseal referr d to jo the following paragraph would be defended by his courch
with as much pertinactive or the property of the second research.

ing paragraph saude bedeeded by his courch with as much pertinacity at they recently defended the other Reverent, who drowned his wife to obtain since thousand dollars insurance money, for which he had procured a policy to

hat end.

A "Prescher of the Word," in Emporia, Kansas, recently addressed the following letter to the Judge of a Court in which the prescher had

a case pending: EMPORIA, Jan. 5.

HON. M. WATSON—Dear Friend and Brother in Christ:—Having made the decision of each cuit of H.E. Norum and Dr. J. H. Wyat, to which I am a party defendant, a subject of earnest prayer to God. I have been constrained to inform you of the conclusions to, which I have arrived, which are these: That if justice is done, the disputed land is mine. (This is not only my opinion, but, the opinion-of, every one, with whom I have conversed.) And if it is a decided by you, if your honor will be kind energy to scoops, I will make you a present of \$500. Permit me to say, also, that one half of the yelse of the contested land I have promised the Lord, and now promise you, should be used for the benefit of Hic cance in Emporis. Please accept this as confidential, from a true friend and brother in Christ, M.A. WIXON.

The Judge did not happen to

in the sam; light as the liberal Wixon, therefore the offer was rejected, notwithstanding the assurance that the proposition; if accepted, was eminently calculated to redound to the glory of

Beautifut Videns-Angel Visitants.

The Ithaca (N.Y.) Journal gives the following account of the death of Kitty Skinner, who died at Ithaca last Thursday. She was one of the victims of the Lang family poisoning case:

"Little Kitty continued to grow worse until between seven and eight o'clock Wendesday night, when her suffering became intense. She could with difficulty be kept quiet, and only by giving a great deal of aneathetica. All the time she saked for crooling substances, as mow andice, on account of her burning stomach. At last, death cump to the little sufferer's relied, but gradually, for after she became casier she could talk. She talked constantly of her relatives, and said she saw Bells Lang (who was buried last week.) and she had a beautiful white dress, all platted about the waist and gathered in the skirt. She said she wanted to be dressed just like Bells, for she was no beautiful. Not long before she disd, in the midst of her talk, she sid, 'Papa,' (her father was buried on the 231 of January.) take hold of my hand and help me across.' Between six and aeven, Thursday moroing, she breathed her last.'

We have another case directly in point.

LITLE MINNIE,

one of the most beautiful, sprightly and intelligence.

which in less than five days, closed her life upon the material plane.

A few hours before her decease, she leaned her head forward and gazed in one direction with intense animation. Her Ma asked, "What do you see, Minnie!"

Bhe replied, "I see a lady and a little girl. They are dressed so nicely. The little girl has got curls up here (placing her right hand to her head)."

got curis up here (placing her right hand to her head)."

She closed her eyes as if sleeping for a moment, when she looked gazin in the same direction, with the greatest intensity, and, in a moment more, the little darling Minnie passed into a convulsion—the first she had ever had in her lif-, and apparently was lying.

All the restoratives known as available were resorted to, acc mpanied with a warn, bath. In a faw minutes, she was called back to physical life, but only for a short time.

The guardian angels had come to guide the loved little one to the other shore. The casket was left, but the jewel was transferred to the coronet of the guardian who had exhibited herhelf, with another little word, while Minnie was yet in the form.

But, O, how beautiful! how consoling the

et in the form.

But, O, how beauti'ul! how consoling the sanifes ation to the receivers of the sp'ritual

manification to the receivers of the sprittal philosophy!
Little Mionie, always so bright, so lovely to the form, now still clings to, and shows her little spirit sell to the loved ones of earth.
These are not isolated cases, and of rare occurrence. The faithful observer—the devoted Spiritualist—the philosopher, who seams wall piritualist—the philosopher, who scans well and observes the laws of life, knows well that and observes the laws of life, knows well that but a single step separates the two spheric of existence, and that those who are not blinded by supersition or the liregularities of mortal life, usually meet the guardians of the spiritual spheres at the very threshold of immortality. Let the cold skepticism and theological bis-otry join hands in their ridicule and fantical opposition. It is their loss—a y-or compensation for their opposition, while to us such experience is of more value than all material wealth and honors combined.

honors c mbined.

ORITUARY.

Little Minnie, the only child of Mrs. Mary Morry, at the residence of Mrs. A. H. R binson, Chicag, on the 25th day of February, 1870, passed to spirit lite, after a brief lines of four days, aged three years and eight days.

"Yes! the light has left our dwelling a brighter sphere to roam;
For 'twas she who made our summ
'The sunshine of our home.' "

The following is extracted from a letter to a oung lady, by her cousin in Wyoming (a lad o ourteen), son of Either Morris, Esq., one of the ewly-appointed Justices of the Peace in that

The aboye named arbitic is now being published week in the Jouthale, is bringing in many hundreds of subscribers.

We shall be shie to farmish the story complete for all new subscribers for three weeks to come as we are publishing a large number of extroopies, each week, from the com nancement of the opening with which the story con a present volume, with which the story con

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The author of Alice Vale has placed before reading oublic another candidate for fer weading oublic another candidate for the reading outlier of the reading outlier ou

demanding justice to berself, and according is to others."

From this introductory, so me idea may be formed of the style of the book.

The story opens by at once introducing the leading character, Helen Harlow, a young girl but it the past sixteen, who has been seduced under promise of marriace. She discovers her lover's perfidy by overbeating a conversation between him said a friend of his—his friend chides him and he answers, "but that which cannot stand the test must fail,—that's my occtrine." Helen breaks in at this moment, and says, "Hope you will be able to abide by it then. "The young men, of currie, are terribly startled by this denoument. Helen continues," You pty my ruined condition, but those who cannot stand,

breaks in at this moment, and myn, and will be able to abide by it then." The young men, of curie, are terribly strated by this denoument. Helen continees, "You pity my rained condition, but these who cannot stand, must fall. I want none of your pity. And hear me, Elward Granger, there is no one man that can drag me down."

"No, sir, I am not ruined; no woman is ruined onkes she thisks so. And I here swear in the presence of high Heaven, that I will not sisk; that even with the additional burden you have imposed on m., I will rise higher than you can ever hope to rase."

The story then goes on to tell how she fulfilled this wow to the u'most extent, and the trisles she underwent in so d. dog.

We cannot attempt to give a detailed analysis of the story, and what we have given does not do it justice. The book is replete with startling incidents, some of the m rather overdrawn, but not impossible; and the scoces shift at tunes with hightning rapidity. The author newer loses sughe other modire, in order to make a manoth story, has in the scoces shift at tunes with hightning rapidity. The author newer loses sughe other modire, in order to make a manoth story, and the story of modern the continuous interest in the continuous measure producing the effect she desires, and also be a decided pecuniary success.

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The medium being a very conscient obeyed implicitly the spirit dictation to this great work.

become familiar with it.

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BY..... H. T. CHILD, M. D

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Bible Discussion.

NUMBER TWO.

Mr. Fish pres nted in reply an elaborate argu ment on geology and astronomy, showing the utter fallacy of the six days' stry, if taken literally, and the utter impossibility of a universal deluge. He stated that those who accepted the Bible had always opposed the progress of science,—that every where it had been held up as a barrier against progress,—that every onward step in science had been outside of the church, and mostly in defiance of it sind modes its head ment and mostly in defiance of it sind modes in the second seco ence,—that everywhere it had been held up as a barrier against progress,—that every onward step in science had been outside of the church, and mostly in deflance of it, and under its law and persecution. He gave very extensive illustrations from geology as to the age of the world, and the recent developments which go to show that man has lived on it a much longer period than the six thousand years of Bible history, and presented various authorities on this point. The geological argument occupied seyeral evenings, and was very interesting and instructive. Then followed the astronomical argument which entirely reversed the order of creation, showing that the earth and other planets of the solar system were children of the sun.

The historical argument in reference to the genuinences of the four gospels, and the other books of the New Testament, was carefully reviewed, and it was shown that the four books were written between fifty and one hundred years after the events had transpited, and there was no historical evidence by any cotemporary that would establish the six of their suthorship; that these books were selected out of more than three hundred writings and made canonical by certain human councils,—three hundred years after the time of Jesus, and that in this selection there were many bitter contents, and the final decision was by votes of the council.

Mir. Fish admitted that there was a reformer who lived about the time of Carist, as there was anything more than electron the service of the Jews.

It was evident that this reformer was imbued with the ideas and sentinents of the Essence, a secret order which had existed in Egypt, and which promises them contents and prophet was anything more than a good man, or that he was born out of the ordinary curre of nature. Mr. Fish showed most conclusively that all the prominent characteristics that were claimed to flexus, as been many so called incarmations of God among the himbors, long before the days of Christ, was a polin, on which the doclines which are also. T

moral cnaracter from the Resamens and ucusy him. Fish accepted the teachings of Jesus as among the best of record, but falled to find any originality in any of them, and denied most emphatically the interpretations which modern theology has put upon, both the life and mission of the gentle and beautiful Nazarene. He showed that if Unist was indeed a true prophet, which he believed, that the theologians of this age were not entitled to call themselves his followers, since Christ most emphalically declared, "The things which I do, and greater things shall ye do."

rs, since Christ most emphalically declared, "The hings which I do, and greater things shall ye on."

The churches of lo-day, not enly isli to do bese works, but they invariably persecute and encounce all those who do any of their works, and for a long time have used all their power to rush out inspiration which they declare has eased, and to persecute all those who perform yo of the so called miracles of Christ. He declared that Christ must either have been islie prophet, or the so called christians of this lay, were not as followers.

He declared that Christ must either have been islie prophet, or the so called christians of this lay, were not as followers.

The subject of chronology, both that of the lible and of the Egyptians, was presented and considered at considerable length.

Mr. Moore contended that the great pyramid was the oldest monument in the world, and presented a computation, showing that is is, the outry of the contended the four dynastics only one hundred and eighty years after the lood.

Mr. Fish contended the four dynastics must have occupied at least four hundred years, which would carry Menes the first king of Egypt, and the subject of the contended the four dynastics must have occupied at least four hundred years, which would carry Menes the first king of Egypt, account of the Bibbs, neither of the dispusation of the Bibbs, neither of the dispusation of the Bibbs, neither of the departant had much time.

Mr. Fish abowed some of the absurd and ricked things recorded in the Old Testament

be inspiration of the Didde, netwer or use compu-nits had much time.

Mr. Flah showed some of the absurd and ricked things recorded in the Old Testament bout its "repenting the Lord that He had made an," and about "His declaring that He would ome down and see what was in 'man's heart," and a few other points. We regret that more me was not devoted to this branch of the sub-city, tor after all in this practical age it is the taken one. It is time that people were taught to ead the Bible as trey do any other book, with view to its intrensic meri, and not with blind dolatrous feelings that would accept, even the

a view to its intrensic merit, and not with bind a view to its intrensic merit, and not with bind idolatrons feelings that would accept, even the most revoluting statements, and brand them as of divine authority, because they are in that book. We are very glad that this discussion has been held, it can not rait to result in good. It has awakened a great deal of interest, and many persons who followed the speakers, have learned that which will be of practical value to them. We propose in our next to review the subject from our own standpoint, having given this brief account of the views of these learned gen-tlemen.

What is Spirit Control !

Srother Bacon, in the American Spiritualist, kes a friendly criticism of our remarks on the spect of Influence, Control and Observious. Le reters to our statement in regard to the at work, "Nature's Divine Revelation," writ-

th invergence of the control of the

was, and is, that in the case in question, when Brother Davis was brought into a certain pas-sive condition, through the magnetism of per-sons in the form,—spirits from a band, having in view the grand object of the introduction of the new dispensation, gave utterance to this

sons in the grand object of the new dispensation, gave utterance to the new dispensation, gave utterance to the new dispensation, gave utterance to the new dispensation and the new dispensation that is "information was not derived from any person that existed within the sphere, into which his mind entered," is infallishe, or proof that our view is not correct. We find numerous records view is not correct. We find numerous records the mediums who fully believe "these sailth the

his mind entered," is infallible, or proof that our view is not correct. We find numerous records in all ages made by mediums who fully believe in regard to their utterances, "Thus saith the Lord," or "the great positive mind."

An old patriarch supposed that his god took dinner with him on the plains of Marre.

Does any body believe that now? The facts of modern Bpiritualism furnish the solution by showing that the men and women who talked with God, as they believed very honestly, were talking with spirits as we do Io day. These are inspirations flowing into the human soul from nature around us, and especially from the masses in the spheres above, but these are general, and not specific.

inspirations flowing into the human soul from nature around us, and especially from the masses in the spheres above, but those are general, and not specific.

In the case alluded to, the medium was passive and unconcious of all that was uttered through his organism. We know that same intelligent individualized being must have made that book; Mr. Davis did not, Dr. Lyon and the other magnituzers did not, and we are left to infer that some one outside of these did it.

We do not think Spiritualita have been definite enough in this matter. Some through modesty, and others through the other extreme, egotiem, have failed to perceive the exact truth. We are glad to have our article criticised, and hope Brother Bacon and all others will do this freely. We have heard from several in reference to this article, and believe it has a wakened considerable interest among Spiritualists.

It was written to define our position, after a certain Rev. I. R. Gates in a debate, asserted that all Spiritualism was obscession, and we hold to the points made in our article, (Bars-control and obscession are distinct, not only in their manifestations, but especially in the results; which prove to us that wise and good spirits may control for useful purposes.

While obscision is produced by ignorant and undeveloped spirits; fearful instances of which will be given in one of Sister Hardings's lectures, which we are writing out for the Journal of the service of the Spirit World over humanity will be confined to the two forms, which we designate, Influence and Contol, and as the world nevez so nward to higher coaditions, the latter will gradually give place entity to the former; and wwen man comes to live so harmoniously with his fellow man, teat there will be no arbitrary control or compulsion, but each one will be let free, both by his interior Feelings and his surroundings, to act out truly the highest and holiest impulses of his mature, then, spirits will find no more necessity, nor excuse for absolutely controlling individuals; the het h

for the world.

We are marching on towards this—angels and mortals speed the day, when knowle day which is a revelation of the glory of the Lord, shall cover the earth as the waters cover the sea, and mankind drinking from the pure fountains of appricual inflox in their own souls, and having no impurities there to embitter these waters of life, shall realize that religi in which teaches us, 100 in to die and go to heaven," but to go to heaven and herer die.

Bersonal and Zocal.

MRS.BLLEN WAIT.

Some tee days ago, Mrs. W. sent us a note stat-ing that she had just received a dispatch announc-ing the dangerous illness of her daughty, and must hasten home, and that she would write us on her strival there, since which time we have not herd from her and as she did not give any post office address, we are unable to forward the many letters which have accumulated since she left.

E. Laffacke, what is your post office address! You gave neither name nor state.

Some one sends us an Anniversary Address, onsisting of twelve p-ges, but fails to give by shom, or where delivered.

George Willis Cook, of Jefferson, Wis., has en-tered the lecturing field.

Dr. Henry Houghton has closed a successful engagement in Ohio.

engagement in Ohio.

William Beil was lately hung in St. Louis, firmly protesting his innocence to the last moment.

When will this relic of barbariam be abolished?

The noble veteran, Judge Edmonds, is improving in health.

In health.

L. Schlesinger, p-prominent Spiritualist, is dolog an excellent work in Tex.s H6 speaks in high terms of the labors of Mrs. Wilcoxson.

Good reports are contantly reaching us from Mrs. Addie L. Ballou's labors in the West. At the conclusion of her lectures she delineate character and describes spirits, much to the astonishment of the orthodox portion of her audience.

Joel G. Fogg will find the name he desires at the

Mrs: F. O. Hyzer, the highly gifted inspirational medium, is still in Baltimore. We publish an in-teresting communication from her this week. We hope to hear from her often.

nope to hear from ner olice.

Dr. J. R. Doty is lecturing at Madisonville, La., with good success. A society has just been organized there, with J. W. Allen, President; James Wingard, Vice President; L. Dutrult, Treasurer; E. F Semens, Secretary; A. Liverman and Wm. Balley, Managers.

During a discussion at one of the public sch. in New York, as to whether the Bible shoul read in schools, a Sible man knocked down anti-Bible advocate.

good work.

B. S. Wells informs us that the orthodox have begun their persecutions of spiritualists at Francistile, Mo., treating them in many instances, in the
inous shameful manner. Be patient, brother, such
treatment will not long continue.
Chauncey F. Griffith informs us that the Planchetts we sent him, will write under his hand, imparting, of course, information in regard to the
heyenfar.

other J. M. Winelow, Barro, Mass will never become weary in doin another dollar to Austin Kent.

L. Armstrong informs us that six plous young men are trying to convert his town by prayer meetings and exhortstions in the streets and by places. We wonder if they are as plous as the Paritans, who whipped beer barrels for working

M. M. Tousey gave us a call this . week. He is nuccessful as a healer, and will, no doubt, work himself into notoriety on the rostrum

Dr. Carman, of Ladoga, Ind., relates some re-markable cases he has cured through spirit influa lady with paralysis of twenty year's



Ramsdell and His Oats !!

Ramsdell and His Oats!!

The above cut is eggraved from a true photograph of Mr. Ramsdell standing believen two sheaves of his justly cel chrated Norwsy Oats.

Some conception of the astonishing growth of these oats can be gathered from this cut.

In former articles published last month, we gave the history of the specie of oats so far as known. It will be remembered that Mr. Smith found a single kern-i dive-ted of its hull, among some Norway peas which he requeived from the seed department of the Patent Office at Washington, D. C. He gave that kerned to his neighbor, Mr. Rumsdell, a young farmer in Vermont, who placed it in the ground, watched its growth—first was new variety, and carefully protected it until it was ripe, when he sowed the seed, from which many thousands of bushels were grown in the different states, during the past year—nearly all of which, thousands of bushels were grown in the different states, during the past year—nearly all of which, Mr. Ramsdell has purchased at enormous prices, and is now retailing to whoever may desire to purchase the same, at the rate of \$7.50 per bushel, and sends them to all parts of the country. The farmer who does not supply himself with at least one bushel of these cats for seed this spring, will find himself behind the times. We are advised by the beat of anthority, that the best time to sow these oats is when the ground is warm and mellow, asy in this latitude, from the first to the tenth of May; so it will be seen that there is plenty of time to send and get them in time to sow them.

in time to sow them.

The only danger that is to be apprehended is, that if not sent for immediately, the supply will be exhausted before the orders reach Mr. Ramsdell. His address is D. W. Ramsdell & Co., 171 Lake street, Chicago, IU.

Statistical Department.

13. Be careful and give the correct I

1. How many avowed Spiritualists are there in the town of — county of — and state of — and what are their name of — and within the last ear! How many mediums, what phase of mediumship and what re their names.

4. What thurches are the most prosperous in numbers and shiftly of preschery.

5. What is the apparent status of the old theological hurches, and the more liberal in the estimation of the near of mainth in your torn!

Reported by Will O. Elliott.

Number or spiritualists.—Twenty-seven.

Number or spiritualists.—Twenty-seven.

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Mr. G. W. Tucker and wife, N. F. Tucker, Q. B. Votaw, Itlam Votaw, W. Whest, Mary Votaw, Mersada Votaw, otaw, ce Votaw, Jessies Phillips and wife, Granvil Phillips, rar Phillips, Freeman E. Betlard and wife, Luther J. ker, A. Fringry and wife, Sanuel Gillem, Clegan Votaw, self and wife, bloral minded that are now investigating one Phillips

Medium: —Six. Their name are Luther J Baker, Sam Gilium, William Votav, E L. Pringry, Miss N. V. Tucker, Churchas — Gas. Mrs. Blisabeth Mills.

Churches:—One church at this place called "cheistian."
Out of 180 sames on the church-book all they can gather up is 12 active members.

umber of Spiritualists: —Thirteen. lames: —A. M. Silvernale wife and daughter, J. B. Silver, s. B. S. Shephard and wife, N. P. Shephard and wife, Mrs. Shephard and son, Mrs. Margaret Smith, W. D. Elliot

Reported by Aron Boom.
Number of epiritualista:—Thirteens.
Number of epiritualista:—Thirteens.
Number of epiritualista:—Thirteens.
Number of the state of the sta

Obituary :

Departed th's life to Walpole, N. H., January 27, 1870 Mrs. Julia Ann, daughter of Scota Richardson, and wife o Isaac Fisher,—aged 68, all formerly from Franklin, Mass.

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MEDICAL

INTERESTING SPIRITUAL COMMUNI-CATION.

The following is a description of the Spirit-World, by William G. Howard, who departed this world, May 1, 1832, now a resident of the third sphere,—and continued by Thomas Paine, third sphere,—and continued resident of the fourth sphere

resident of the fourth sphere.

M. J. DAY, MEDIUM.

We have been some months in receiving these communications. They have been written with care and submitted to those from whom we rerectived them and prosounced correct. It is evidently the design of our spirit friends—and they have labored earnestly to accompilabilit—to teach us' this important truth, that a real substantial life awaits us in the spheres, and that we shall slways be in harmony with our surroundings.

HENRY ROSSEAU.

work of love to liberate these children of their heavenly. Father from the thraidom of ignonorance, to the glorious liberty of light and truth.

The second sphere presents an almost endless variety of conditiens, from the fact that here are congregated people from all nations, and all languages of the earth. In this sphere, all must approximate towards certain standard of morals and intelligence, before they can move upward and onward in the road of progression.

After reaming over a diversified country, we commenced our ascension to the third sphere. The passage was of some duration, but not tedious. On our arrival we landed on a platform, which was no doubt intended for the purpose, as it was on the edge of the sphere. I was soon sensible that we were in a very beautiful country. A short distance in advance of us was a walled city of wast proportions. The entrance was through an achde gateway. The door was elightly ajar. A partial view informed me that my gray suit would lilly hamonize with the white garments within. She said, "my son allay your fears, garments are prepared here for you also. Then I saw one of the inhabitants pass out of a gateway, and present a parcel to my mother which she gave to me. It contained a suit of pure white. The exchange was soon made, and when arrayed in white garments, my joy was unbounded. I was now a new creature.—born again, and entering the kingdom of heaven. Old things had plased away,—earth and earthly pursuits were fading from my mind. I was free. Outside the gate was the keeper, on his left was a large book in which he recorded the names of those who entered the city, I saked why all this was necessary. She answered, "my son, when you pass into the city, our remembrance of earth life will become less and should you in the fitters wish to visit your earth home. You will retern through this gate, take all this was necessary. She answered, son, when you pass into the city, your re-reason of earth life will become less and & you in the future wish to visit your earth , you will return through this gate, take earth -naise, resume your gray dress, for rill need, those earments you left by the to enable you to remember your earth-life,

same in this book?
As we entered the city we were greeted by my
ather who passed from earth life when I was a
op. He welcomed me with joy and effection to
his spirit home. I was really surprised at the
sunty: of the scene before me. The buildings
rers large and splendid. Those mear the gate,
and recome distracts, were schools for the startly
of philosophy and science. The comagement
the scholars twa in circles of ten or twelve,
title the teacher in the centre. The schools

were supplied with books, charts and models My father informed me that a large proportion of those who enter this phere are ignorant of those principles of knowledge which are necessary for their growth in happiness and their advancement in the spheres, hence as soon as they are convinced that they are laboring to a disadvantage because of their ignorance, they entered the schools at once, and applied themselves with their utmost ability in the different branches of study. When you entered the schools, none but your friends observed you, and they by impression, so intent are the learners to acquire the necessary knowledge for their progress in the spherea. As we passed on towards my father's home, I learned that a portion of these buildings were devoted to mechanics and art. I afterwards visited them, and found many filled with machinery, for the purpose of producing and perfecting inventions, and to manufacture articles for use and ornament in the spheres, and also to transmit knowledge as far as practicable to the children of earth. The arts are here displayed to the highest degree of perfection to beautify mind, adorn temples, mansions, parks, shipping, etc. Those who labor divide their their seasons into work, recreation, and rest. We have machinery for measuring time,—it is very different from yours. We raise cotton of different colors; flax as beautiful as silk; and a species of grasss which is highly ornamental for indice dresses. We are not confined to white, but make any color we choose. Our coxtune is similar to yours,—we change them whom we please. Our sustenance is fruit, of which we have abundance. The variety is large, and very pleasing to the taste. We cultivate it or gather, that off the produce of the produce of the produce of the sun for the message flies over the wires there is a slight illumination. Our language is uniform, and we also communicate by impression. Language is usef for public speaking, and-jurful occasions.

Our light is partially derived from the sun. Our stanosphere being mor

and we also communicate by impression. Language is used for public speaking, and-juylul occasions.

Our light is partially derived from the sun. Our atmosphere being more magnetic than yours, we are not so dependent on the sun of t

swam power roug sector you nad the pleasure of witnessing the same interesting view upon the waters of the earth.

If the ruling passion or genius of each individual is not perfectly developed previous to bis arrival in this sphere, he will here prosecute his desire until he is satisfied with his statiments. The same law governs every mind,—whether mechanical, scientific, literary, weath, fame, or whatever it may be. This pinciple bears severely on the worshippers of mammon; it portrays the depth of its demoralization on the buman mind. The sufferings of the miser in the lower spheres from the loss of his wealth, may wean him in a measure from his idol, and enable him to advance to the third sphere; but on his arrival here, he will soon learn the fact that there is abundance of gold. The sight of the precious metal awakens the full force of the ruling passion. He makes no inquiry as to its worth, until his nile is completed and his every desire gratified. He there learns the reality, that his coveted wealth has no more value than the most common metal. All his ambition and pride is changed by disappointment to mortification and disgust, and it is often very long before he will swake to consciousness, and seek for that instruction which will unfold to him the real purpose of life.

When we wish for anything we cannot supply omesteys with, we make it known. For

Instruction which will unfold to him the real purpose of life.

When we wish for anything we cannot supply ourselves with, we make it known. For instance: if I desire a massion, I draw my plan, or get an architect to make one for me, and it will not be long before a master builder, who is not satisfied with his proficiency, learning my wishes, calls on me and offers his services in erecting my mansion. His aim is to gratify his mechanical genius to repletion, and mine to obtain a mansion, according to my wishes. This is one mode of barter with angeller—to do all the good you can to make others happy. Conjugal astachments formed on earth, and not founded on mutual love, seldom, if ever, reach the seconcephere. Alony stituchments are union of souls, for all time, is when the two are so constituted that their united qualities of mind form a unit—that is, each supplies the various deficiencies of the other. One of the most, if not the greatest endearing source of happiness in the spheres, is the aptirual outgrowth of conjugal, paternal and filial love.

There are many large cities in this subser:

form a unitdeficiencies of the other,
not the greatest endearing source or
in the spheres, is the spiritual outgrowth of conjugal, paternal and fillal love.

There are many large cities in this sphere;
also immense tracts of land devoted to country
residences, including parks of great extent,
beautifully adorned with walks, satuary, fruit
and flowers.

The land is beautifully undulated; it has running water—forming cascades, large and small
lakes, tree of splendid follage, flowering shrubbery, bright green verdure, and hundreds of
beautiful beings, making calls, and promensading
to their perfect delight.

Over the third sphere, are suspended beautiful
actic lights, emitting rays in color and form

the spheres of school of the spheres of sthe spheres
of sthe spheres

of sthe spheres

magnetic lights, einiting rays in color and form similar to the rainbow. These lights are caused by the constant intercourse of the spheres. The arts have long suggested our highest attention. Sculpture, painting and engraving are our favorite pursuits. One great advantage we have in employers is the beauty of our marble. We have, in this city alone, (and there are many others,) three hundred temples for the purpose of preserving and exhibiting specimens of the arts. The exterior of these temples are elaborately beautified. The one I am conversant with a reared our base of white marble; it has four fronts; is three stories high, and surrounded with a tripple colonade. It is an immerae square building, and has a dome towering high in the heavens. The while of this temple are made of large square blocks of marble, as pure as Parian, and inhald with flowers or beautiful stones. This building has four entrances, one in the coster of each front. The doors are large and massive, and elegantly embellshed with

sculpture and Mosaic work. The trimmings are of gold; the handles are very massive, and splendidly wrought with inscriptions of "Welcome." These timples are esterned the facet works of art in the spheres. You can form no idea of their extent, relither can I. To examine the specimens contained in noe of them requires full threescore of your days. I cannot impress you with their wonderful grandeur, (Mr. Howard discontinues, and Mr. Painter.)

full threescore or your usys. a carry you with helr wonderful grandeur.

(Mr. Howard discontinues, and Mr. Paine resumes the description.)

The dome of the temples, of which you havehad a faint delineation, are open at the top. They are the passage ways from the third to the fourth sphere. The domes are ascended by winding stairs. The halls throughout the three stories will admit but two persons abresst. All who enter pass our through the domes.

The temples are filled with statuarry, painting and engravings of the highest merit. In the base of the temples, farther than the eye can reach, are offices, occupied by spirits from the fourth sphere. Around these offices are congregated thousands of spirits, who through the fourth sphere. Around these offices are congregated thousands of spirits, who throng here for the purpose of passing an examination as candidates to become inhabitants of the fourth sphere. Those who are accounted worthy are presented with a certificate, and at the same time a deplicate, with the residence of the spirit, is placed on file. One more condition is requisite before they can pass ab twe—til sthis: each must be mated, and the quality of the two minds such as will in all future unfold harmoniously to their mutual advantage.

These examinations are accomplished with great rapidity. When a candidate is presented whote mate has previously passed examination, the certificate on file is given, and a telegram is instantly flashing the welcome message to the mate.—"Come; all is ready," and in an incredible short time, the pair, who previously may have never seen each other, and are to spend an eternity together, are face to face, rejoicing that they are worthy to enter the temple, and beautify their minds with the impress of those rare and preclous works, the treasures of age, and then to ascend to a world whose beauty far exceeds their present magnificent aphere.

Spirits move with rapidity as their distance increases from the third sphere, they are manufactured in the third sphere, on a secon

study. Anis subject commands our nignest attention and interest; it is

EXISTENCE,
commencing with the gaseous matter flowing
from the ever living father, filling immensity
through all time, forming worlds, developing
the mineral, vegetable, and animal kingdoms;
gradually unfolding forms, and when every
property was called into action, the whole combined in producing the ultimate man.

Our recreation consists in conversation, promenading, music, dancing, etc. Our musical instruments are sivillar to yours. The barp is our
favorite. We have immense marble floors for
public receptions, dancing and promenading.
There are no buildings in this sphere—no stated
time for rest. With us, it is one eternal day of
pleasure and unalloyed joy.

For the Religio-Phi BY M. NOYL.

Coafflet of Opinions.

BY M. NOYL.

Ed. Religio Pellocopilical. Journal:—It is very seldom I coatribute articles to any of the literary journals of the period, and, indeed, it is with extreme reluctance I cassay to write at the present time. But the day is last approaching, aye, it has already arrived, when every man and woman who understands the situation, and can give expression to their views, are imperatively called upon the stage.

The world is being whirled sround now with astonishing speed, not only on its geographical, but its mental axis, and the "people are already dizzy, and anxiously waiting for the coming crids. Nor is this representation far fetched. The moral world is trembling under the march of armies hurrying to the battle. One of these armirs we shall note. They one forward with firm bold step. They are terribly in earnest. They are clothed for the battle. Their flag floats high, and is held by firm hands and on its striped loids are inscribed, "Liberty of Conscience." They are the free thinkers, the indiels to creeds, who have fought every battle, and struck every blow which has resulted in the liberation and emancipation of human beings from either moral or polysical servitude.

They have been condemned; they have been scorned, and hated, and abused, but they are ready and prepared for the battle. These men are mostly advocates of the philosophy of nature. They believe in a God, but that God occupies a natural place in nature and cannot be above nature in a theological sense. Is God eternal? so is nature. Is God discomposition of God, agreeing also as I do with the free thinkers in have concerning the nature of God, agreeing also as I do with the free thinkers in have been made and External in the parts, comprising internal and External internal part of God is composed of, 1: The life; 2: Life for grows Body. The grows made and anade, but the life of which is too fine could not only the parts. Comprising the main as bedding the only to our spiritual nature.

The present easay is paint body

is too fine (not immaterial) to trees in ensuremanner.

To recapitulate: God comprises, internally, the spirit and spirit body of nature; externally, the life and life body of nature.

He is united by attraction. He is governed by fixed and eternal lawa. His mind in its rudimental manifestations is imperfect and pro-

gressive, in its supernal state,—infinitely perfect.
Such was the God impressed upon my brain, in a moment of time, while in a barmonious condition. If it is blasphemous to state my impressions, I err in that only.

Man, to resume, is the natural child of God, endowed with his two-fold nature, born, by the union of spiritual and physical agencies. But here I stop: I cannot speculate on the two sexes of the God principle.

Being his children, spiritually and physically, and born in his smillinde, we can readily say with scripture writers, that we are the "gods"—undeveloped imperfect gods, but gods still.

The Massacro of the Plegams.

BY SHEMANDOAH, AUTHOR OP "SHEMIDAR'S RIGE"

APD "MOKE-TA-VA VA," THE MARTYMED

[As rendered at the close of a lecture upon the ambject of "Moke-ta-Va-va," or, The Nation and its Wards," in Masonic Tempite, Washington, D. C., March Soth, 1870, by Oora L. V. Typpan]

Biera winter fished its frozen bars
Across the first belt of Mars;
The valley robed in spotiess white;
Calm justice, bending from the sky,
Looked o'er the battlements on high.
Her shingh palance downward hung,
All solemnly sind still it swung
To weigh the deeds of shame and worth,
At that hour passing on the carth;
Other hand the proper foran.

The other heid the poor Flogan.

Great was the power, wealth and pride, Plied, mountain high upon one side, The prowass and the strength of years, The triumph over doubts and fears; The triumph over doubts and fears; wrong, With Freedom's name to make them strong; The other side held want, distress. The children of the wilderness, Feeble and faist, in number few, The wintry wieds could pierce them through; Analico's army, Sheridan, Against the outlawed poor Piegan.

Against the outlawed poor Plegan.
On one side glittering steel and fire,
To do the work of death so dire;
Bleeds prancing, banners waving high,
Strong men to conquest drawing nigh,
Strong men to conquest drawing nigh,
With none their weapons to realizain;
The other but a few souls brave,
Who fought their helpless ones to save,
Women and babes shrieking awoke
To perish mid the battle smoke;
Murdered, or turned out there to die
Beneath the stern gray wintry sky;
Here, a great Christian warrfor's plan,
There, Pity, and the poor Plegan.

There, Pity, and the poor Piegan.

Yar o'er the seas, Columbia's hands

Uplift the fallen of all lands?

To Jreland's atricknosons, her volco

Speaks, bidding them awake, rejoice:

From Emptand's pride and wealth of state,

Wakes from her ofsmal, dreary trance,

The sleeping liberty of France;

Salutes, across the golden sea,

Brave Garibaid's Italy;

Pieads everywhere for rights of man,

Why not for her own poor Piegan?

Piends everywhere for rights of man, Why not lot her own poor Preg an?

The summer fields of flowery Spain Give promise of bright Freelom's grain; The first of the promise of bright Freelom's grain; The dark Mongollan is stirred.

The dark Mongollan is stirred, with every potent, piercing word; To all the races 'neath the sun She welz'nne gives, even the one do lately bound to shame and toil; Easiaved, enfranchised on her soil; For whom her own tair sons were slain, To wash away foul discrept staln; To mark the deeds of shame or worth; Each in the balance shall be tried, Oh, not upon the nation's side Of shame, it us our tribute lay, But on the sade of truth alway; Etemember, "Wastoo, or it done the loving Master once hath said, "That yed out to me instead;" I look, behold the Son of Man Bears in his arms the poor Figan.

tte and Apparitie

DEAR BROTHER: Yours of 5th inst. is before me. We have a Planchette, and occasionally persons call to investigate the phenomena. We freely give our time to gratify the curiosity of our friends.

freely give our time to gratify the curiosity of our friends.

The following was written by Planchette.
Q Will you give us the name of some one we have known in the form?
A. Yes.
(The name of a young lady was then written who was a resident of the vicinity, but had left a few months ago on a vist to the state of—, and was a very long distance from here.)
Q When did you die?
A. Yesterday.
Q Doesgour pa know that you are dead?
A. No.
Doesgour pa know that you are dead?
A. No.
Do you triends did.
Q When will your pa get the despatch?
A. To-morrow.
Q What disease did you die of?
A. Of heart disease.
Q Will you give us a test.
A. Miss — (a good test).
Q. Do you believe in Spiritualism?
A. Yes.
The above is as near as my memory serves me.

Q. Do you believe in Spiritualism?
A. Yes.
The above is as near as my memory serves
me.
The young lady has written back to her friends
since, and we have good reason to believe that.
Planchette gave us wrong information.
I have omitted names for special reasons.
Do you believe that a spirit dwelling in the
form, a thousand miles distant, can control Planchette, and write a communication?
You wish to know something about the medium. He is a young gentleman about 27 years
sld, light complexion, and well developed. He
is a member of the M. E. Church, and very well
respected by all his acquistances. He does not
claim to be a believer in Spiritualism.
I have seen a great deal of Planchette's communications, and I have no reason to doubt the
honesty of the medium.
A gentleman present asked Planchette to
write the name of his father. The name was
written and schoolwideded to be correct. Free
quently names of decorated persons hay witch
with the name of his father. The name was
written and schoolwideded to be correct. Free
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when the same of his father. The name was
written and schoolwideded to be correct.
Free
quently names of schools and the server
when the server
was the school of the school
with them is no bell. Some tell us that there are
well spirité, and we should not have anything to
do with them, for they would do us harm.
Planchette claims to be moved by spirit
power; and I know nothing to the contrary.
Surely there is a mystery about it.
Any information that I may be in peasession
of that would aid you in your investigations, will
be at your disposal.
What about appartitions, are there well attested
facts?
A number of years ago, when I was residing
in the city of Cincinnsuit, I occuried the second

in the lower part of the house. I saw her come through the hall, in at the door, pass me on the floor, and stand at the window, apparently looking out at the street. I saked her what attracted her attention. She made no reply, and in a moment she disappeared. In the course of a few hours she came up to her room. I related the circumstance, but she seemed to think it meraly a joke. I have read Brewster's works, but have never been satisfied in regard to this singular phenomens.

D. TRUESDELL.

D. TRUESDELL

For the Religio-Phil

Daniel March-Samuel-Witch of Endor.

Daniel March-Samuel-Witch of Ender.

BROTHER JONES:—Having had a late number of the Chicago Times sent me by some one that seemed to have a welfare in my immortal soul, Léound it constained a sermon marked all round with a pencil, that was delivered by Rev. J. C. White, on "Ancient Divination and Modern Spiritualism." I find after perusing the article, that it savors of the sear spirit of another article that has lately made its appearance in our midst, written by Daniel March, D.O., and called the Night Scents of the Bible. This has found its way into, and has been, I think quite extensively sold, in this community. As the visit of Saul to the woman of Endor comes under that head, he gives an orthodox account of his visit, which is worthy of perusal by every Spiritualist throughout the land,—of, course, not for its beauty or moral worth, or the housety that it bears on its face. My attention was first called to it by an orthodox friend. I perused the article, and I here quote from it that it may reach many that it would not otherwise, so that all may judge of its candor, and also what the greater lights are driven to in trying to put down the modern manifestations of spirits. After giving an excount of the inquiry for one having a familiar spirit, and their travels, he says: "One of a rocky cavern on the the mountain the far have and his stendants seek out in the darkness, and enter in that damp and diabolic den at undinght. They find a solitary Hag, who receives their late intrusion with mingled ferror and cursing. Her fear is allayed by the promise of covery, and her wrath is appeased by the promise of rich reward. In this wretched hamletins hidden herself away, that the may the more safely and profitably practice the proisas art of Divination. Site profits of breaker is the may the more safely and profitably practice the proisas art of Divination. Site profits of the departed, and were received the profits of the departed, and were received the parties of the departed, and were received the profits of the d

of Endor, with a heathen name and halt heathen population, this outcast woman of Isrnet, has hidden herself away, that the may the more safely and profitably practice the protane art of Divination. She preleads to the power of calling back the spirits of the departed, and wresting the secrets from the unknown future; but she has no more power over the spirits of the dead than the man has over the cloud.

Her magical arts are wicked and forbidden,—not because they have any power over spiritual agencies good or evil, but because they are impositions and lies." Alter commenting at some length, he says. "And the woman said to Saul, "Whom shall bring up the because they have any power over spiritual agencies good or evil, but because they are impositions and lies." Alter commenting at some length, he says. "And the woman said to Saul, "Whom shall bring up the become of Saul, bring me up Samuel." And he woman had time to practice her arts for the deception of the king, being at the command of God, Samuel scutuly appeared. The woman her self had do the least expect. The woman her self had do the least expect. The woman her self had do the least expect. The woman her self had do the least expect. The woman her self had do the least expect. The woman her self had do the least expect. The woman her self had do the least expect. The woman her self had do the least expect. The woman her self had do the least expect. The woman her divinsion. But the stund appearance of a lining man from the Spirit World was not make the least of the red in the self-had and the self-had and her self-had and her self-had and her been had the stony idos come down from the sides of the cave and spoke with a human voice.

Her magical arts had no power by compel the great prophet to leave, the society of Abraham and Moses and appear in that den of sorcery. The Spirits of the mightly dead have something else to do than to answer:

If have here given the principal points arrived at by this learned Divine, to prove that modern Spiritualism is of the

Second, By what sussessesses Hag?
Third, By what authority does he say that she received them with mingled lear and curs-

and received such and the Bible does it give him Fourth, Where in the Bible does it give him authority for calling her an outcast and sor-

ceress?

Fifth, By what authority does be say that she had any pretensions that she dil not or could not accomplish.

Fitth, By what authority does be say that sue had any pretensions that she did not or could not accomplish.

Sixth, By what authority does he say that Samuel actually appeared to Saul, for if he had, why did he ask her for a description of him, and lastly why does he attribute his downfall to his having sought the woman of Endor, for Samuel told him twenty-three years before, that his downfall was attributed to his disobedience in the war with the Amalekites. Now, there appears to be a vein running through this work, that, in many parts is most beautiful, for in treating upon that portion of the Bible, it includes most of the angel or spiritial visitations; but when any one arrives at his description of this manifestation, I for one thank the old adage is a true one that there is but one step between the sublime and ridiculous, and that step is ween the sublime and ridiculous, and that step is the complaining of others for they have no need for complaining of others for they have no need for complaining of others for the same thing. But white Spitimalism growing issuer than any other religion from the days of Moses till the present time, let us all it her blind ignorance or sea how the religion from the deal in a spitio of kindness swinger down others to build up their own. I will close by spring that all may read the Bible, 28th of first Samuel, and judge of the honosty of those orthodox leaders through the land.

A. R.

A lady made her husband a present of a silver drinking-cup, with an angel at the bottom. And when she filled it for him he used to drink it to the bottom; and she asked him why he drank every drop?

"Heckate, Ducky, I long to see the dear little angel at the bottom."

Upon which she had the angel taxen out, and a devil engraved at the bottom. He drank all the same, and she again asked him the reason. "Why." he replied, "because I won't leave the old devil a drop,"

A San Tranciscan, apearing of the orche in the Chinese-theatre there, asys: "I can tell you can go, your bottom: dollar that you as beard asysthing like it; why, when that band et up it sounds like ten thomands want blisper tamb of a live story building outo a brick sixtewalk."

237 A Boston lady has published a column in fine type, to prove that the first duty of woman is —beauty.

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The bondsman. Tuths, opens out a ri-leuthern bar, while Faul gives him which is perfectly bewildering. They ra-ncy, and fund the object of their search tain cave, haranguing an inneritary and Judas enter—doin frightened and for a fight: laughable scenes ogen; an paid for his journey.

Jeans visits the house of Lazarus, after a solicura many years in foreign linds. The wearons—a perplaing mystery solved. Mary swomer tennes to better-deap most to be true-deas and Mary with 25 medical mone in the protein, what transpired during therefore.

see preaches a sermon, and offends a Rabbi; he re-it a warm time;) meeting breaks up in a row, and a barely escaped with his life. Strange scenes and lents, great excidence.

Paul begins to be uneasy, Jude in porcerts, and he fears an expose. Paul pon the precarious situation; a rap at data. He enters and they take a drink, rogress. Strange doings at Staneth. auting description of the content and the strange of the strang

Jesus turns up again and preaches another radical rmon. Cosby appears upon the scene, though not rec-

Paul gets John the Baptist imprisoned and condemned to death. Jesus visits bim; an affecting scene: the exe-A PLEISANT DIVER

ricets are confounded.

SCENE XXI.

The woman caught in adultery; her arrest; the conemulation, trial and triumph.

STREET XXII.

Cosby turns up again; his afflictions and how he is relieved. A ray and feetive gent, up to all meaner of

The Disciples all meet at Bethany; a grand reuni and infamous treachery. Mary accidentally catche few words of some remark of Judas. She discover plot, and warns Jesus, but he faits to see the point in it's too late. An Infamous document sent by an off-from the great Sanbesirin; an immediate reply manded and answered.

The last support strange conduct of the Apostic Johns Judias extres from the company; he returns from the company; he returns Johns arready and his followers discreted; their game was upper and his followers returned to the game was upper their their strange of the properties of the game was upper their strange of the properties of the game was upper their strange of the game and lackbeats. Another prisoner apprehended and cought into court; this counts in the indictional.

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one of Waters' Planes for two years, I have apperior instrument.— Alonto Gray, Print

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T N. V. WILSON.

Our Saturday Night.

The Loved and the Absent.

Read this. It is from the pen of one who "pad-ies his own cance." It speaks for itself. Is Brick

Another drop from the bucket of time into the import annethyst—another week lost here to be pinned as a star up there to light the heaven: for ineven is this side, not beyond the beautiful bine! All those weeks—each of these Saturday rights—re but stars, each one but sadding to the glory of the same star are but stars, each one but adding to the glory of lim—His record of time, to last through eternity-home stars are brighter than other, as nome weeks went Home laden with loss sin, evil, wrong, selfishmess and black-heart-dense than others.

To-night we are all alone in our room, but not in thought. We have 'silicits, but you can both our beautiful to the same than the same than

hing! The loved and the absent. By wond owner we can go to them, if they can not come And we will go.

And we will go.

invalide company just with us has trooped high gies, for spirits have their Saturdas.

a And we, too, will go, Here is written upon a time," and we will go on a visit to a visit to start the company to the company to

tion or selfahnes, to grow out of yourself into the morbidees of just, thirst, love for power ay desire for dissipation till all the glorious, the man-like, the good, the God-like be frozen out. All this a with yourself. For any jour selfet for with yourself. For any jour selfet for the well to dare, so, in exact proportion, will you have the power to accomplish. And thus can we all become better, stronger, more loving and more with those loved, but often absent when comes the morn of the morrow, or the resting hours of Saturday night.

BRICK POMEROY.

Spiritualism in Ithaca. New York. and Adjoining Towns.

Spiritualism has a strong hold upon the common mind, in Ithaca and the surrounding country. We have just completed an engagement with the Spiritualists of this place, ultimating in a grand

success. Ithacs is a pleasant little town, of some eight or nine thomsand inhabitants, situated at the head of Cayuga Lake, and connected with the outer world by rail road to Oswego, on the Eric R. R.,—by steamboat in summer to Cayuga Bridge, connecting with the N. Y. C. R. R.

of Cayuza Lake, and connected with the oner world by rail road to Swego, on the Erie R. R.,—by steamboat in summer to Cayuga Bridge, connecting with the N. Y. C. R. R.

The surrounding country is well adapted to farming purposes, and with a good rail road from Elmira to Cortland, Ithaca must take rank with Stratoga, Lake George or Newport, as a resort for pleasure seekers and invalids. No finer scenery can be found in any part of the Empire State than amongst the bills, vallers, streams and lakes of Cortland, Cayuga, and Tompsic's Counties, and especially about filanca.

Cornell University, founded by the Hon. Eara Cornell, and endowed by him with a princely sum, where the youths of our country can be educated free of theological dogmas, bjortyr and religious coverion, the minds of the students being left free, and they can go to whatever meeting they choose, of course the churches howl, and well they may, for here is a "big thing" that they have no part in, and they already prophesy its downfall and final overthrow. There are at this present-waiting, over five hundred young men here from every part of our country, and more demanding admission than can be acchemodated at present.

We lectured in the beautint Court House, which is capable of seating several hundred, and notwithstanding the very stormy weather, (for it stormed every evening during the month of March) there were more souls present than could find altiting room in the large and commodious reception room of the house.

Spiritualism in Ithacs is treated very much as Christ was in Judes 180 years ago—it has a deep cally the colored people.

Some time ago, as we heard the story—there were more souls present than could find altiting room in the large and commodious reception room of the house.

Spiritualism in Ithacs is treated very much as Christ was in Judes 180 years ago—it has a deep cally the colored people.

Some time ago, as we heard the story—there have more souls present than Oudi find altitup room in the large and commodious reception room of

at ?"

"Yos," said Mr. 8.

"Very well, sir, you will pick up your things
"Wery well, sir, you will pick up your things
"Mr. 8. tried to remonstrate, with his colored
orother in Christ, but to up of purjose, he had to go,
and out he went. But Mr. 8. in the set of leaving
the room, turned to the colored man of God (f) and
the room, turned to the colored man of God (f) and
"Bir. but his florer at him, said will severe look,"
"Bir. but will repeat this," and then left the
buse.

"Papa, take hold of my hand and help

the above was written, we have to add in the history of this te ordeal through which this come with and hearts and indignation suspicions of the darkest characte the removal of Olive Porter's o

Saturday, April 30th; Sunday and M. May 1st and 2nd, at Oakaloosa, Iowalectures.

lectures. 3 and 2nd, at Oskaloous, Lowe-lour Tuesday and Wednesday, May 3d and 4th, at Bonapart, Lowa-two lectures. Thursday, Friday, Saturday and Sunday, May 5th, 6th, 7th and 5th, at Des Moines, Iowa-five lectures.

lectures.

Monday, Tuesday, Wednesday, Thursday,
May 0th, 10th, 11th, and 18th, at 0tumws, Iowa

-four lectures.
Friday, Saturday and Sunday, May 18th, 14th,
18th, at Independence Iowa.

Tuesday, Wednesday, Thursday, May 17th,
18th and 19th, at Marshalltown, Iowa—three
lectures.

18th and 19th, at Marshalltown, Iowa—three lectures.

Saturday and Sunday, May 21st and 22nd, stIowa Falls, Iowa—three lectures.

Tuesday, Wedoesday and Thursday, May
24th, 25 h and 26th, at Parkersburgh, Iowa—
three lectures.

Saturday and Sunday, May 28th and 29th, at
Dixon, Ill—three lectures.

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The friends of Spiritualses will confer together and consider the propriety of holding a
Nate Convention in August or September, 1870.

Where shall it be ?

Lydia A. Pearsal informs us of the death of George W. Jewett, eldest son of Dr. J. R. Jewett, of Lyons, Mich. After an illness of seven weeks, he passed away to the evergreen shores of the Summer Land. In his happy death the communi-ty had an example that Spiritualism has a consol-ing and elevating influence in the last moments of earth's children.

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ENOUGH FOR THIS TIME

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To Dobbly M. remember my letter to you of June latter testing the condition I was in at that time, and esting your service. I was troubled with Rulesquases of the
Live, Overflow of Gelf, Ostarrh, Bronchitis, Renefals, and
in fact, shout ac complicated a condition of diseases as you
will ever find in the human system, and was limble to do
any work. After taking six boxes of the Positive Proveders
and one half a box of the Requires, I am able to do a good
must day's work a few sawing and splitting wood. It highly
also system of the case of my wife, who has used the Powders with equal seconds just I think I have said enough
for this time." H. T. Leonard, Tax for Spends.

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WIZZARD A W I Z Z A Is D.

(A her trying three M. D.), and cos bottle of Whend
Oil, and one other presentation, my wife Element
tinn hopt growing weren all the time, wattl side feel. Ele
physically Facilities Providers which course her engaged Justia
and now she is well and hearty. We also prove the Faulti
Providens to our Williag randslengther of the age of two was
old for Fift, and If has been the immerical Biller thing poene may up to protecting, when it was taken with the fine
pit Force, for which we gave if the Fouritre Foundam, as
this mortal girl is quite well."

Hope Haritland, Penn Tann, H. Y.

To Prailmort Speece.

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Ziterary Department

Some loving one with gushing And with a tearful eye, imprints a kiss before we part Yet stays to say good by.

ood by. That secred word is breathed By lips that little feel low much sround some heart is wreathed And 'pon it placed its seal.

A tender cord within the soul le touched, and with a sigh, With trembling lips and heart that's full. It echoes back good by.

ood by. Those happy hours are p And friends are called to part, be precious moments gliding fast, But bind them hears to heart.

And to my mird sgain it brings)Ford memories with a sigh, Of other days and other things, When last we breathed good by.

MATRIMONIAL.

wer and a Higher Love.

A Lewer and a Higher Leve.

has sought to form his laws to harmonis field's laws. In observance to the nat
so of chemical combination, man found
ingredients of the human body must
seed and varied, for healthful reproducelence the law preventing intermarizing
relatives in some countries. It has long
ten proven by Christian civilization has
trakes of two natures, viz Body and
We take cognizance that God's laws
on both of these natures for phenomeie man's laws act more directly on the
A clergyman performing the rites of
ony seta as a functionary of two-laws—

man, the other of God. He blinds the
the the former, and with the hatte he
the soul to an eternal sisterhood, to the
love of the great hersafter. Hence

infer that thery may be two, dissinct
a body love and a send to-

The order has been sadly reversed; the passions are permitted to feed upon the soul, and weeds are cultivated where cetrnal flowers should bloom. How many human forms we see walking about us, with debauched passions throned above an enlayed soul. Can such persons love are cultivated where eternal nowins assumble on. How many human forms we see walking about us, with debauched passions throused above an enalayed soil. Can such persons loveling and truly! Does any one wonder why so many of our marriages are full of misery? If you do, you now have the reason. When matrimony builds her superstructure upon the gands of passion, there is no security for permistration peace, but when she builds her temple upon the "Rick of Agen," it will stand the "wirck of matter and the drash of worlds." It is said that loge sometimes comes a' sight; it is possibly truy that the lower love does; but the highest love is a flower of steady growth, and to be obtained, must first be cultivated. Many wait 1 "full in love," or have a love come to them. It they possess mire of passion than apirit, more of the lower than the higher love, no doubt this can be easily effected; but if the latter predominates, as it should, they, will never fall in love.

an apirit, more or use ready effected; but it is latter predominates, as it should, they will be latter predominates, as it should, they will wer fall in love. We often see a full blooded, passion-flooded an fall down and worship some fragile bosely, it is a selfash desire to pluck her, as he would a weer, and pull her down to his own lustful rel. He wooders why she cannot love with a promptitude. He does not realize that her ve flows from a higher fountain down through e valley of her soul, vilyfign her passoons lish divine softness. He does not realize that re passions bow in graceful homage before r soul. He does not understand that she siks in beauty beside the still, calm streams of pobler love, that the Christian graces walk by re side unseen, and that her love must have me for growth. While he, poor deluded man, arabals his passions and marches over his enswed soul to offer his brute love for the purantel and the standards where the shadow of necessions, after a time, under the shadow of necessions.

gative.

On the vine of early culture,
In the shade of reason clearly
Hidden from the earthly vulture
We can learn to love sincerely

Like the angels love above us, We can love and love as duly; Like the love of Him who loves We can love and love as truly.

When we cast the world before us, Living in the spirit lustre, We can join the happy chorus, Clinging to that happy cluster.

When the passions fall om off us Down before their weight of cult And the soul is ruling o'er us, Love will shine with noble lustre

Cuck-oo!"
who are you?"
ird that comes to say,
ng Spring is on her way.

If my strange voice you should bear, Then the time of flowers is near Do not hope to hear my cry Until Winter bids good by."

ast will women do with the ballot when the retail?" Is often asked, as if the condition of women could not be improved. I wonder if any non-ver said to our revolutionary fathers, "Well now, on have the privilege of making your own laws not electing your own governors. What are void play to do? I can't see but what, you got along up well before, and I am puzzled to know what is you will make of your freedom." I don't think the fathers would have pent make on the inquirer. They won!" You will find out

What prevented her from hading charge of all the sewing machines at the Mechanic's Fair, and carning good wages by descending on the merits of them? What hinders her from acting as clerk in the various mercanile establishments in this city? From standing behind the counter and discossing the beauties of a piece of silk, or the quality of a merino? From monning pletures at the stores of engravers, becoming saleswomen in the cores of engravers, becoming saleswomen in the processing the stores of engravers.

to maintain a family of children. It seems to me they are very foolish. Why not say it and they are very foolish. Why not say it may not meet a mine, and you have no right to oblige me be support them entirely. I am wifling to cook for them, to make all their clothing and, to take the general care of them. The least you gad do is to pay for their board and clothing."

Others have what the world calls good husbands. They (the mea, I mean), are in business, and are wealthy. They buy sice houses, farnish them dispute the say of the say of their wives wealthy. They buy sice houses, farnish them dispute the say of the say of their wives were the say of the say of the say of the say of their wives.

beggar.

Perhips, when women have the ballot, legislation will explain some of these seeming absurdities. In a land of freedom, of course women are not obliged to suffer in the way I have mentioned. Wait till they have an equal voice in making the law, and we will understant sail these onlymas.

nquet of the Washington ents' Club, the following At the annual b

mont! Look at Florence Nightingale! Look at Joan of Are! Look at Lucreia Borzis! Disapprobation expressed. Well, said Mr. Twein, scratching his head doubtivily, suppose we let Lucreita silde.] Look at Joyce Heath! Look at Mother Eve! * * 1 repast, sir, look at the illustrious name of history! Look to Look at Joyce Heath! look at the lilustrious mame of history! Look at the Whlow Machree! Look at Long Voue! Look at Elizab-th Cadv Stanton! Look at George Francis Train! Great laughter! And string it, I say it with howed nead and the occupes venera in, look at the m-ther of Washington She raised a boy that could not lie—could not She raised a boy that could not lie—could not lie—found not." Mark looked round placidly upon his excited audience, and resumed.] I repeat, sir, in whatever position you blace her, a woman is an ornament to society and a treasure—wheat, she has a key lie—for lie—for

sympathy—ourselves, if we ughter.] But, jesting saide, man is lovable, gracious, kind il, worthy of all respect, of the ball respect, of the ball respectively. It is but each and every one of us is well and the ball respectively. The ball respectively are supported by the ball respectively.

BY WM. PITT PALMER (Supposted by a View of Swin-Point Cometery, Providence, R. 1.)

River, that lingerest in thy blitbe eareer From the blue mountains to the da

To list the passing bell's low monody, and love's lorn wall around the loved on

For, know thou, this, indeed, is hallo ground. Planted by God for his great harvest-year. He will not its His seed forever lie, Germies and dead, within the stifling molt fhough sown in weakness, it shall safe defy The worm, the season's heat cold, and in due time, from out the dust arise. To the eternal garners of the axies !!"

A Disputed Right.

Mr. John Ripley, of Ohio, was since "gathered to his fathers." Dyi queathed all his property, real and pectuding choses in action to Mrs. Riple it only while she remained a widow, and that the moment she to lar forgot the perfections of Ripley decessed as to marry again, then the whole of the said property should at once revert to his heirs. Mrs. Ripley, thinking, perhaps, that mourning did not become her style of beauty, changed her widow's weeds for the white dress and corange wreath of a second wedding-hood,—and hence a lawsuit, Mrs. Bibley prayed the court that she might be allotted dower in the property of her deceased husband.

Judge Storer of the Superior Court of Cincinati, before whom the case was tried, decided that Mrs. Ripley having elected to "take under the will," must solde all the conditions of said will, and that, therefore, no dower could be allotted. In rendering this decision, Judge Storer took the ground that a husband's interest in the widowhood of his wife is so great and so proper that it gives him the "moral right to annex limitations to his bequeste when she is to be

Zacific Department.

By.....BENJ. TODD.

In Spiritualism a Science ?

Is spiritualism a Science?

We take the ground that it is. That Spiritualism
s a retrace, is the grand paramount claim set up
by its advocates, wherein it excells all other retiglous ideas over known to mankind.

But when we make the assertion to the world
that Spiritualism is a releuce, they come back with
the inquiry, "Where is your formula? We have
never seen it," and there is more truth than poetry
in the remark.

never seen it," and there is more truth than poetry in the remark.

Astronomy, natural philosophy, chemistry, botany, and intellectual philosophy, mechanics and the arts generally, have their formulas. A thorough classification of their principles and phenom ena. But where is the formula of Spiritualism?

We do not mean so much with regard to the religious or emotional part, as to that which is purely schnilide, such as when, where and how are we to get communications. Not only how to get one. Class of manifectations, but how to get all classes, or any specific one that we wish. But, easys one, if you want physical manifestation, you must get a mediam of that kind, or, if mental, get one of that kind. But what sense is there in such an snewer as that? It might do for a novice, but not or a scientific investigator. If he did not blush with shame for the person's ignorance, we most assured y should.

Now we want to know how to make mediums; and of the kind thai we want. We believe it can be done, if Spiritualism is founded on scientific principles.

We want to know what kind of physical constitutions.

Luther is wanted to day (and we dritually is the Luther of to-day), acctarianism for the last time and

Original Essays.

PRE-EXISTENCE.

Pacta Incidents and Theories in Helatic Thereto---I he Wonderful Phenomenon

BY ALEXANDER SMYTH.

In the Banner of Light, for April 9th, there is a short article which makes one antagonistic comments upon the article I wrote, and which lately you published in your Journal, to which lately you published in your Journal, to which I wish to make a reply, if you will savor me by giving it an issue in your paper. I am very loth to eater into a contest of this nature, but when a man opens a communication with the public by making known his knowledge and epinions, he is liable to be misson cirved—his sentiments misunderstood, and, by some, wantonly misrepresented. It, therefore, becames my duty, to mys if and the public, that I should make a reply to my opponent of the Banner, Mr. Warren Chase.

Mr. Chase commences his attack in this wise: "Alexander Smyth, in the Right-wo Philosopyr ical, Journal, sets aside as one having authority, it theory of Pre-existence, but the does it not with science but with vision, not unlike those of the Anocalypes, which to us are about as reliable." Yes, I set aside the foolish doctrine of Pro-existence as one having authority. I have the authority of others under the name of eclence, and have the authority of ancient and modern asges now in the Spirit World, who have made their revealments to me by visions and impressments. Who can have a greater authority among mortals? The "Sauger away my visions are like unto those of the Apocalypens.

in could ct with science, reason and common sense? If he means that, he certainly must be so elevated in also own estimation, that he has overlooked the subject beneath him. In chalift, with science, is it? Please to read the article again, and you will find that every item of the vision is in a strict conformity with scient fic knowledge, as far as science can go. It ad the best of physiological works, and you will find that the picture of the vision is in at let conformity with the knowledge of physiology, as far as anything is known thereon, and where the science is Leking, then comes in the various links of revealment by the vision, which connect the various pairs of science; and make the various pairs a united, rational whole. Does

matter, I consider-probably to be eternic. It is just as reasonable to suppose that, if the soul is eternal the body is eternal also. If the great power or Nature brings into existence a soul of a certisla stamp and quairly, why should not the same great power produce a body to correspond with it? It seems to me that it would be more rational and probable that the soul should be in existence thousands of ages before it could in-

yourself.

In that case, we must lose ourselves very otten; for I know that we often lose our-recalection or memory, and when I have thus lost myself I wonder who it is that acts in my stead.

The lady goes on trissy: "There is no knowledge taught by books, prophets, teachers, or tables. What you call instruction is suppression of knowledge. What you undertake to teach the young, you unteach."

If this ha true, the lady has thrown a thunder-

the young, you unteach."
If this be true, the lady has thrown a thunderbolt which will ups.t and destroy all of the best
intentions of society for the past thousand years.
Books, teachers, prophets and tables teach us
nothing, for what we call learning, recollection,
or memory, is an experience of the past. This is
really wonderful, and a great pity that we and
society at large had not discovered it before.
What a vast amount of money and labor might
have been saved. What a disamporture it will

existence say so, wague inference from a Greater, wague inference from a Greater, without a shadow of a fact to base it upon, impalpable illusion of a crasy dream.

The lady goes on to asy, "A genius is the expression of a previous life, which the soul again expresses in an outward form. Mc zart was such a genius; that which made him such a master agains; that which made him such a master acquired in a former existence.

Our lady lecture through her cartal anything of hereds tions, when his a t

also to be immortal and stornal.

A great deal may be said on the imperious influence this pre existence would have on the morals of society, but we will content ourselves with what we have already said, and conclude our remarks by hopping that the Banner will take a copy of this reply to his remarks on our first art cle written on this subject, and to do me justice, that he will publish the same in his paper, that society-may see and judge for themselves, so that they may not be led into error by any unfair representation of things.

Written for the Religio-Philosophical Journal.

Magbalena.

A DESPERATE GAME.

Arm in arm, and justifing the gay derizons of Washingt n city, Crafton and Curren Le Roy do Chermon were employing their first visits to her. As a construction of the second of their gapets and for any their first visits to her. As a construction of the second of their gapets at the any of the gapets and for a their gapets at the any of the place, beside may of the place, beside may of the place beside may of the place. The place he was a construction of their gapets and their gapets at the and their gapets and

on the board of fate.

"There's the handsome Colonel," Crafton whispered to his companions.

"Do you know him?" inquired the attache.

"Like a book. He represent a section of the city from which I hall." "He is very well liked here, and is considered a whole-souled fellow. Being quite 'handsome' as you just intimated; the unmarried fair of Washington are in love with him, and indeed, not a few—I fear some of the already wedded ones, certainly the 'widows.' But what means the great interest manifested round that large tribe yonder, on which lay such piles of gold?"

"That is, if of cours—this that sowers." round that large usus journel, piles of gold?"
"That's it, of course—this that governs us

all."

"Lot us draw nearer."

And see, flushed with wine, and excited to desperation at his heavy losses,—a wealthy Senator from the South, having staked, and lost a beautiful Quadroon, for whom, only a few months be fore he paid a large sum in gold.

Starting up, he now in the whirl and delerium of deleat, and with uplifted hands, exclaims:

ims:
Gentlemen, give me one more chance to reveve—I can not so easily part with my faithful
adroon. Place in the scale with her, ten
unann dollars of the money you have so easily
a from me to-night, and I will stake against
die, my wife Eleuor."
Shame I same!" cried several voices with

my wife Elenor."
le! shame!" cried several voices with that at the Southerner. Shameless and inference.

cockless infatuation!

Draining again, his glass of its contents, he continued, "Ha: it seems a novel expedient to you, gentlemen. And in America, may sound ust a hitle out of place; but in France, it is not unusual, such stakes—and changes. You, if Elmer Duwanl, know my Eleanor, and know he is beautiful, and will prove a rich prize to he man who is so fortunate as to win her. So while I'm in the sim, I must redeem myself to-night or return home a beggar. Come, another hance yet to save me from the terrible alternative of self-timmolation."

Many of his companions and neighbors remostrated against such a shamelase.

f self-immolation."
ny of his companions and neighbors rerated against such a shameless procedure,
number quietly made up a, large sum of
y, and placing it in his hands, begged him
ist from longer defying his fate with dame

"But if you should lose." "But if you should lose. "I shall not lose. I shall win and retrieve in me swoop, all I've lost, property, honor." The papers necessary for the transfer, in such asses made shot provided, being duly dilling, being prepared, the game ras again made up, and in intense interest, soon come the game of the night. All gathered

mear 1. watch closely this novel disp-wal of a wife. As the play again started fairly and quiet, the int really agitated Senator eyed his an ago-nist, a pale semodi-faced youthful hoking man, narrowly and keenly. A light smile flit o'er the young strangers face, seeming to cat a degree of paleness over a countenance, otherwise, perhaps not without some attraction, even beauty.

Both played now with the avaitant dail.

perhaps not without some attraction, even beauty.

Both played now with the greatest deci lon, and the first game closed with a "subdued murmur of sausfaction in favor of the Senator. But silently, carefully the cards were again thorough ly mixed, by shiff mg, and slowly and carefully distributed, the lower-linterest of each incressing as the game progressed. The jet black eyes of the dark visaged Louisanian, danced and sparkled over the game, an inward depth of increst, his sably lips refused now to speak. Intently watching the cards he played, though not without a perceptible tremor of agitation, yet with all the masterly skill of the most judicius and proficient player. But the stace. Ten thousand dollars, a pretty Q indron slave, and a lovely and beautiful wife, her price not to be valued by sliver nor gold. For to her possessor, 'its far above the most precious rubies, and wou'd never have been thus risked in such a shameless manner, but by an inhane man. The damining instuation of gambiling had indeed robbed him of all sense and reason, and vid of judgment, beside hims lf completely he, fosiishly placed the priceless prize on the latal hazard of a simple cast of cards.

As the present hand closed in favor of his anteconist.

judgment, beside hims if completely he, foolishly placed the priceless prize on the latal hazard of a simple cast of cards.

As the present hand closed in favor of his an tagonist, he grow more and more excited, and garing on the cards, and his opponent wildly played with the desperation of one possessed. The rule of the game compelling him to deal; now a double hand, he with all his excitement won the first two tricks, adding much to his elsition in the prospect of success. This was soon checked, however, by the cool and careful play of his antagonist, who now feeling certain of winning, smiled considently on the grim and agitated senator, while the firy orbe of the latter as he glanced over his remaining cards, instanted with the fallacious prestige of a dezzling success,—half sliding, leaned far over the rabelig until forgetting in the uncontrollable excitement of the moment all taughts of honor, pered fearfully into the hand of his foe, who recalling him to his duty, said calally, "Ply on, play on." Checked thus again, he sank back on his seat, and answered by throwing out a card he scarcely saw. Lost, turtibly defeated, his brain seemed on fire—taings before him assumed to him all sorts of fant at c shapes, and firsted ab int is an unoistinguishable mystic manuer. In his hand he yet held two cards, for a moment he grew strangely calm again, and nerving himself for the result of the game, he led off, and won,—but it was a trick scarce worth the taking, and now both were on their feet bending forward over the table until their hears almost juined in the center, each grasping tightly the isset card,—"twas a moment of terribe agit tion, of reculsion of feeting on the part of the senator, but soon decided.

The young gamster held exultingly the ten of hearts over the defeated Louisanian *sime* on the cards.

soon decided.

The young gamster held exultingly the ten of hearts over the defeated Louisanian's nine spit. The latter sank with an exclamation of despir back on the table, and as remained, acach spectator respecting his feelings by si ence for several

and sater same with an excentant is of usepartor respecting his feelings by si ence for several minutes.

"Loat! fost!" Startled by the strange acting of his defeated rival, the pale young gamster looked on the humbed Smator with feelings of real sity.

"Sirrah, the very devil is in your fingers to night. You never had such success with me before,—"cried the other raising his head, bits face white and riggil as marble. Springing up, he yelkd, "Ha! aye! aye! I see it all. The prioce of hell,—I see him at your side. I've had to contend against tase of you I soo it all,—qualist undair! a hel ish pibt. I never best is such a manager with an honest player,—uo, you shall, not have my El.anor. She shall never be the devil's brille."

Grasping the papers of the singular compac, he tore them in Iragments, and dassing them to the floor, rashed manly from the piace, yelling wildly, "Back! back! ahe shall not be thy bride of hell! She was not fairly won. Back! back! I say torment me not, let me away!"

Gaining the street, he rusted before they could hinder, direct to the Potomac, and plunging into the sulten waters, would have sank to rise no more alive, had there not been a steamer lying near from which a boat and lights were lawered, and so on the desporate man was brought safely to shore. Conveying him to his hotel, and anodyne belog administered, he was soon lost to his troubles in "natures" own sweet restorer."

Poor fellow, he had no real need to take on so about his peculiar loss, for had he fairly conterved his beautiful wife on the victor. Fairly as she was soon, alse would hardly have been retained long, for though he nor any in the celebrated saloon at the moment knew the fact, yet his, fair antagonist at play, was none other than the beautiful Jewess Rachael, apparelled in male attire, which she had donned for the purpose of seeking out her earlier protegy the stratic Grace who had again in a spell of sudden seberration, left her home in searce, as she in her frenzy expressed it, her "missing brother."

A PLOCK WITHOUT A SHEPHEND.

By the daily bistory of the times in which we live, we have long been convinced that the indulgence of passional attractive, scandal and free lust, is wide of being confined to the limit of the circle of Spiritualism as such; for beginning at the head of legislative power, Washington, and it has been truly said that,—"Nations fall by the vice of the great,"—not the amail, it is well known—and the common scandal—that while our legislators are attenuous in their efforts to destroy the institution of polygamy in Utah, and careful to cast a passinr bomb into the ranks of Spiritualism, they are guilty to a man of the possession of one or more mistresses, The fact is, this spilit prevalls, if not always the power to possess, through all ranks and conditions of our social economy. Social economy, (?)—great God is save the marks. But we are all the more confident that the average of passional attractions, scandalous pollution and lust, is to day lar greater within the sacred precisis of the orthodox churches, than in all the ranks of the Liberals and Spiritualists, and yet what a how they keep up,—lo divert attention from their own rottenness.

Smoothington Crafton, the smooth faced and popular divine of the magnificient church of

civil code, as the great content's sammer and a social system."

Not long, subsequent to the defivery of this discourse to the glittering audience worshiping in the palatial synthectural pile on Nabob-Square, the church on meeting one beautiful Sabbath morn, was sadly disappointed by the non-appearance of their pastor, and then thrown into considerable of a flutter, by the following them of information setting into the "papers,"

On Fr day evening a prominent, and laterly, very popular, precher in this city, bitherto deemed a godly man and true, appointed a meeting with a lade of his wealthly congregation, and immediatily proceeded with her some where, but none know whither. It is b-lieved

non, and immediately preceded with her some where, but none know whither. It is believed they left the country.

Yosterday, Sunday, the first pathered in the church without their shepherd. The Bishop of the diocese took the pulpit and amused the mysterious disappearance to no one. A pretense was made for the absence which satisfied the patishners.

terious disappearance to no one. A pretense was made for the absence which satisfied the pari-inners.

He is a fine looking man, of middle age, tall and possessed of dignity, and much talent as a nublic speaker. The lady is quite pretty, adultion to the professed to love devotedly, and two children, one a son, is t returned from a theringical college, where he has been preparing to follow in the fostespe of his librations(*) parent, we hope, only in the sacred calling."

And this reader, is no fancy sketch, molded into a weapon to use against a system of morals, basely false,—deceltful and changing as the god they preach. Are we to blaze, then, when we attribute such manifestations in their lines, to their gross and decoptive conception of Delty. Their lines are simply a ref. of in of the character of the God whom they alve, if sincere, and whom they presume to initiate.

But we must look after characters of greater worth, and deserving of more sympathy.

Poor Magdalean, the deserted and despised,—we left her, though rescued from violence, yet shrouded in deeper distress and sorrow.

CHAPTER XIV.

.. CHAPTER XIV.

needle, her scanty savings quite all expended, and the poor woman of whom she hired the roim, impatient for her little rent, heaven pity and help poor Magdalena. * *

Months have passed, and drear bleck winter has come. Snow had fa'len in large soft silent flakes, evering at with a maule of clarity, all things unseemly and offensive, the homely-sard the beautiful, the fals-had the true alike, by a vast maule of fleecy white. Then the rain descended alike on the just and the unjust, and disolved way the "beautiful snow." Then the heavy dark lowering rain-clouds broke, parted and passing the cheering blue sky appeared, and men as they passed, remembering the poor, raised the it houghts above, graveful for the mild open and balmy weather. The sun anon shone out warm and bright, warming into renewed life all whereon his cheering rays descended.

At an open window of a high building, devoted to the manufacture of chairs and cabinet work, stood a till, well formed workman, momentally drinking in with an intelligent and the balmy glow prevailing therefrom to the invigorating atmosphere. Now, there are two faces somewhat thoughtful at the window. A few rods from them, and at a window—also thrown open to ca'ch the generous sunlight—of a dwelling almost directive opp site, a young woman of pale and sad countenance was booking off, away off, seemingly into the distant shimmer of the winter sun, pensive, thoughtful. She knew not she was observed. The pale it is of her asd eyes closed an instant. When they opened again, a tear lay benesth each, stood on her cheeks a moment, then without her scarcheeding it, they rolled down her face, and dluttered off in the passing air to sparkle as pearl dropp—may we hope in the chalice of sympathy in the hands of hyg. Ange! of mercy.

"George, I feel sad for that girl," said one of the workmen to the other, "alse is out of place there, and ought not the other, "alse is out of place there, and ought not the other, alse is out of place there, and ought not the other, show the workmen to th

unlike ther more noisy and forward companions."

"She has an air of refined intelligence around her much more than they. She has been the confiding victim, I doubt not, of some fashion able and artin villain, betrayed, cast off, and left to shift for herself as best she may."

"I am strongly impressed, Russel, she is not in that house from thoice; she has evidently known a better life than the one she now leads, She shows culture, grace, acc unplishment. Here is really a descent. She has known better and more congent if surroundings. Yes, she ought to be saved and taken from that vile place."

"Ho, Medgel what's the matter now? troubled with the bite derile again?" said a girl somewhat older than ahe, coming to the vindow, and slapping the meiancholy Magdalena on the back with her open palm. "Come, cheer up, and stop your sternal thinking about your wily Cration—its, all no use for you!" never see him again. Se, come longet the villaio, and let us have some music, come you play, and I'l sing."

"O harry, I wish Verellof my Calleton we desired.

play, and I'll sing."
"O Mary, I wish I could feel as light as you do, but I cannot. You called my Guilford a

villain—."
Poor Magdalena telt a rising in her throat that choked her utterance, and tears at length gave her some relisf from her overcharged and

Poor Magdalens telt a rising in her throat, that choked her utterance, and tears at length gave her some relief from her overcharged and pensive feelings.

"Come, come, stop this, Magda," said the other southingly, "iry those tears, he isn't worth the half of them.

"But Mary he is the father of my darling Lilly, and I love him still."

"Well, you must indeed, to think so much of him. But I tell you, Magda, an animal that would act towards me, as you have been treated by him, should never once enter my thoughts, lever! He might go, and so would I."

"Yes, Mary he has Jone me wrong, but he has also wronged himself, and I cannot wish him Ill."

"Magda, I do feel-sorry for you. You are deserving of a better fate. You make me think of that pretty sentiment as expressed by those beautiful lines:

"You may crush, you may break the vase if you will,
But the scent of the roses will hang round it still."

High ho, this will never do. If I permit it, you will have me, Magda, as melancholy as yourself.
Come let us have a rattling time on the plano.
Let us not be so still and so sad this beautiful day."

day."

Poor Magda sea'tch her elf at length at the piano and attempted to play, but her fingers passed over the keys without her will, and dispite of all attempted control, the melody would run off into a midley of mule, the most sentimental, pensive and sad. Such as: "The L'ng, long weary day." "Contemplation," "Sweet form that on my deamy gaze," and "Pass under the Rod."

Poor, poor Magdalena who mill circuit.

long weary one. Combination. Sweet form that on my dreamy gaze, and 'Plass under the Rod.'
Poor, poor Magdalera who will pity thee when man does not!
Angels shall have charge concerning thee, and in their hands, thou'll be borne up.
When the distressed Magdalena decided to cast her lot in with those im mg whom we now mid her, we need cancoly say be moly sholee was use taking on a life—bow her boy holee was the salton on a life—bow her boy holee was the salton on a life—bow her boy the decided of her loved table.
When Somerville looked on her from the open window with such feelings of solicitation, tal he recognized in the pale sail face before him he once sumy brow of the slund and blushing milk maid, adulred by him and Crafton on the suburbs of the curtur village, but a few years before, how would his impulsive heart and his own strong light hand at once assed and carrie! her with her babs from the sinful precision of the vile and wretched place.

We have unded there was music there, yes, but how prostituted to the buest of uses. To charm only to enthrall, to allure, to destroy.

Speakers Begister.

Spker's Register and Notice of Meetings

Spiker's Régisser and Notice of Mectings We are sick of trying to keep a standing Register of Meching and list of speakers without a hearty co-operation on the part of those most interested.

28. URRANTERS we shall register such meetings and speakers as are furnished to us no runs parama intraarrat with a pledge on their part that they will keep an averain regard to changers and in addition to that, expresser in eight to be considered withingness to all of the devolution of the Jown RL, both by wome any near.

Let us hear promptly from all who accept this proposition and we will do our par well.

J. Madison Aires,
C. Fannie Allyn, Storeham, Mass.
Mrs. Orrig Abbott, developing medium, Peeris, 111
Eer. J. O. Barrett, Glen Beulah, Wisconsin.
Dr. J. K. Balley, box 394 Laports Ind.
Addies L. Ballon. Address Chicago, care of Railoso d, M. D., 531 Race St., Philadelphia, Pa

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Job Smyth, Hallsport, N. Y., will answer calls to lecture br. E. B. Wheelock, inspirational speaker, Cedar Fallows.

K. H. Garretson, Prichland, Iowa. Famuel S. Har, han, Goshim, New Paris, Brement, Ind. Dr. G. Newcomer, lecturer, 288 Superior et , Cievetasi blio.

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M. M. Torsey, Uske Mills.

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Rev. J. Francis, Ogdensburg, N. Y.

J. William Nan Nameo, Trance Speaker, Eimira, N. Y.

J. Mandeld, Inspirational Speaker and Healing Med
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J. B. Tupper, trance speaker, Jamestown, Wis.
R. P. Lawrence, Inspirational Speaker, Ottumwa, Iowa.

R. P Lawrence, Juspirational Speaker, Oitumwa, Iowa. Harrison Augir, Charles City, Iowa.
Mrs. P. A. Lozau, care of Warren Chase, 82; North Fifth Street, St. Louis, Mo. Elija Woodworth, Lesiic, Mich.
Mrs. Benjamin Todd, Inspirational Speaker, Salem. Gregor.

Henry A. Beach, Spring Valley, N. Y.

Mrs. Hojse, Trance, and Test medium Waterloo, Wis. Thomas Harding, box 30t, Sturges, Mich.

SOUL-READING,

Psychometric Delineatio

A. B. SEVERANCE, THE WELL-KNOWN PSYCHOMETRIST,

THE WELL-KNOWN PSYCHOMETRIST.

graph, or lock of hist, residing of character; marked changes, past and future; advice in report to business; discross of discous; of the record to business; discretions for the management of continuous continuous, and the continuous of the management of the continuous of the management of the continuous continuous. The second of the past of the continuous continuous continuous continuous continuous continuous.

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SPIRITUALISM OF THE BIBLE, -NO. XVIII.

SAUL AND SAMUEL.

ud. His taily History—His Persentions of M induced by Disappointments—Estelle,—Sumu Medium and Sec.

Medican fand Sec.

Temporarily we leave the narration of events connected with Jesus, to take into consideration the history of other personages that are crowding upon us, demanding our attention. In the discussion of the Spiritualism of tise Bible, we have aimed to elucidate our position by a thorough course of reasoning, and, we have not made a single ascertion that we can not sustain. Truth is what the people detire. Had we given the early History and Development of Jesus without explaining the philosophy connec'ed with that process whereby the angel world are with that process whereby the angel world are with that process whereby the angel worm as enabled to glean from the past the isclients of noted characters, the readers of the Journal would have received it increduously. But having dissipated the clouds that hung over the subject, removed the obstructions in our path-

Situated as we are on earth in the primary stage of existence, we have, of course, much to learn. The achievements of one generation constitute a lever that will elevate the forthcoming one to a higher plane of existence. To day, then, we are not only benefiting ourselves by the advancement we make in the facids of the arts, recince, il cristure and philosophy, but we are conferring an inestimable boon on the world during all time to come. Nothing being lost in the achievements of the literary mind—of course the world must constantly increase in wisdom, and in the degree thereof it will grow better.

better.

Thee, each one of us should ornstitute himself or terself, a committee of one to advance in the scale of existence, resting assured that in so doing, they are not only benefiting themselves, but those who may follow them. Life, at best, in this primitive stage of existence, is composed of sunstine and shader, successes and reverses, and although it is in every respect what it should be, still it does not assume a condition desirable for man throughout all eternity.

when telegraphic communications have be more fully established between the material spiritual worlds,—the mundane and supers

An ancient philosopher says: The present is only a lever for the future, each succeeding generation adds to its length, thereby increasing

generation adds to its length, thereby increasing its power.

A Chinese Mandarin says: The present is the parent of the future; and she locks upon her embryo child with the 'fondness of a mother,—ever endeavoring to transmit to it a heritage that shall elevate it in the scale of existence.

An Ancient Persian asys: The present has its clouds, they surround us on every side; they hadge in our path way and obscure our vision, and the removal thereof confers a blessing, not only on us, but on future generations.

An Ancient Hebrew says: The present is the introduction of a grand book, which only cternity can write. It unfolds the errors of one say, that others may profit thempy—only adding another verse to the present, that future generations may increase in knowledge and power.

An Arab says: The present is the savior of the future. As the child blesses its parent, so should humanity to-day bless the achievements

An Ancient Chaldean says: The p my day, when I stood on the cleft of a moun-tain and surveyed the grandeur of the heavens built up a superstructure on which to day, your -my future then-stands

present,—my toture then—staqua One who has been long in spirit life says: The present is only a ship in which are laden the achievements of men, which sets sail on the the ocean of time, to carry its precious freight to future generations.

future generations.

Area, the present is building up a superstructure for the future, and this it will ever continue to do. The human mind of to day, does not unders' and jis obligations to the past, or appreciate its relation to those master intellects that existed centuries ago. Within itself, dopending on itself alone, the human mind is comparatively wrak,—assisted by the achievements of the past, it is enabled to make more rapid strides in progress than those who preceded it.

Having, then, britily alluded to the "present" and the prominent part it acts for future gene-

griss than those who preceded it.

Having, then, britify alluded to the "present" and the prominent part it acts for future generations, we shall now branch off into a new field of investigation, and encleavor to gather thereis some new truits of interest to the readers, of the Jounnal. Back again in the history of the past we turn our attention. We desire to learn something of thoses piritual manifestations that existed in the days of Saul, and unveil some truths in connexion therewith not heretofore known. Saul was engaged at one time in a destructive war with the Philistines, and the prospects were that he would be defeated. Having commenced a terrible war of perrecution against any one consulting familiar spirits, he thereby deprived himself of gaining that information which be so much desired. Irritable and proud, governing his people with a cruel releatives hand, he saw fit to issue his mandate under those circumstances of disappointment, which sometimes results from the utterance of different mediums, when not entirely satisfactory to the one consulting. In that day and age of the world there were many mediums. Saul, inceed, managed to keep one under his immediate supervision most of the time, and he was much attached to her as long as she could predict for hing a bright future.

She was a pale nervous creature, and seemed to be under the perfect control of the spirits

pervision most of the time, and he was much at tached to her as long as she could predict for hind a bright future.

She was a pale nervois, creature, and seemed to be under the perfect control of the spirits that surrounged her. With Saul she was a great favorite. Her large blue eyes and the magnetic force there's, seemed to subdue that wild, savage relentless mind of bis, and threw over his nature a halo that only the loving kindness of women can impart. Under her induence he was really much more of a man than he otherwise would have been. She seemed to have perfect control over him just so long as she predicted for him a bright future and great temporal power, but as soon as she saw him overshadowed with dark portentogs clouds, te tokening a storm, and finally his complete overthrow, he raved like a madona. In his war-like undertakings previously, especially with the Amalakher, he had been successful, and his name was assuming grard proportions in the estimation of his immediate followers, and he would into for a moment entertsin the idea that hie must soon lose the supremacy he then enjoyed, and become as one of the common people. Estelle—for such was thepame of this medium—aw foreshadowed in the dim outlines of the future, his final overthrow, and under a prophetic influence, she was inspired to tell him the truth Heretsfore, he had repease especial confidence in all that Estelle had said in regard to his life, for there was nothing but success connected therewith, but when reverses were predicted, he became partially demented, and raved like as madman, issuing an order that all those who had familiar spirits should be put to death,—his own beautiful Estelle among the number—it they did not leave the land before a designated time.

The life of Saul, at first, was somewhat bill

—it they did not leave the land before a designated time.

The life of Saul, at first, was somewhat brill iant, and he did not heattate to consult familiar spirits, as they were sometimes culled, in regard to the best course for him to pursue. The decree that he issued under the impulse of the momen', ordering the death of all the witches,—an' banishment of those who consulted familiar spirits, of course, resulted in his loss of Estelle, to whom he was devo'edly and tenderly attached. The full effects of the decree he issued was not at first apparent to his mind; but when he contemplated the foul step he had taken, and especially the death of his favorite, Estelle, he became heart-broken and Fecklese, and was filly adapted to meet the Philistines in battle array. Thus Saul, while the mediums of his day foreshadowed a brilliant future for him and success on the battle field, affired them that protection necessary to insure them safety and perfect imshadowed a hilliant future for him and success on the battle field, aftorded them that protection necessary to insure them safety and perfect immunity from the abuse of any one; but how soon he commenced persecuting them when success ceased to crown his efforts on the battle field. Estelle, whom he had so often consulted, was now dead, and he regarded himself as her murderer. Under these circumstances, it is natural that he should seel consultances, it is natural that he should seel consultances attligeness desire to cought a familiar spirit, that he might learn something in regard to the fast that awaited him. Saul, like many of the present say, was too much in the habit of consulting mediums relying too little on his own individuality, but while success was predicted for him, he moved along charmingly, but the moment reverses came, he seemed to lose his self control, and with success crowning his efforts, his mind was in a condition to triumph; but it seemed the fall of the shall be put to death at once. Toose who have a familiar spirit, shall suffer.

"Witches shall be put to death at once. Toose who have a familiar spirit, shall suffer.

ollowing order:
"Witches shall be put to death at once.
hose who have a familiar spirit, shall suffer

death or leave the kingdom. He who consults a familiar spirit shall be barished."

But we will retrace out steps. We desire to give the cause that led to his persecutions of mediums, and h's final death. We will now go back in the history of his eventful career, and dutail his first interview with one of the shost remarkable seers of ancient times.

Kish, the father of Suul, was a very wealthy and it sheatish man, and exerted a great influence over these with whom he was immediately surrounded. His intelligence, moral worth and great wealth made him somewhat distinguished, and in consequence thereof, he was enabled to exert a great influence over those around hin. Saul indertied his wonderful sagacity and intelligence, with, h wever, but little of that moral rectitude that seemed to distinguish the futher, although the bible-says that. from his shoulders and upwards, he was higher than any of the nearly Strastingdisc his from his shoulders and upwards, he was higher than any of the people. Superintending his father's business to a great extent, he formed for himself an executive and business talent that for himself an executive and butiness talent that he could not otherwise have possessed. On one occasion, the asses of Kish were lost, and Saul was delegated to search for them. Taking a servant with him, he oassed the lands of Shalim and the Bunjami'es, but could learn no tidings from the objects of his search. Finally he said to his servant,

Saul. Come and let us return; lest my father leave caring for the asses, and take thought for us. I. Sau. for 15.

SAUL. Come and let us return; lest my father leave caring for-the asses, and take thought for us. I. Sam, ix: 15.

SERVANY. Behold there is in this city a man of God, and he is an honorable man; all he seith cometh surely to pass. Now let us go thitter: peradventure he can show us the way we shall go.

SAUL. But, behold, if we go_what shall we bring the man, for the bread is spent in our vessels, and, there is not a present to bring to the man of God. "What have we?

SERVANY. Behold, I have here'st hand the fourth part of a shekel of silver: that I will give to the man of God to tell us our way.

(Beforetime, in Israel, when a man went to inquire of God, thus he spake, come, let us go to the seer's for he that is now called a prophet was beforetime called a seer.) I. Sam, ix: 9.

SAUV. Well said; come, let us go.

Now, Samuel, was the seer alluded to, whem they wished to consult. As a medium and seer, he occupied a high patition, and know even before Saul came that he was gring to make him a visit. In I. Sam, ix: 15, 16, we find the following:

"Now the Lord had told Samuel in his ear a

ing:
"Now the Lord had told Samuel in his ear a "Now the Lord had told Samuel in his ear a day before Saul came, saying, to morrow about-this time, I will send you a min out of the land of Benjamin, and thou shalt anoint him to be Captain over my people. Israel, that he may save my people out of the hands of the Philistines, for I have looked unon my people because their cry has come unty me."

This Lord was simply a ministering spirit, the same one who planned the advent of Jesus, marked out the course he should pursue, and who inspired him to give utterance to those ideas that so confounded the doctors in the temple. He told Samuel that he desired Saul to rule over

He told Samuel that he desired Saul to rule over the tool Samuel that he desired base of the the people of Israel, just as he was stepping into his presence.

"Behold the man whem I spake to thee of!

this same shall reign over my per pie."

SAUL. Tell me, I pray ther, where the seer's

SAUL. Tell me, I pray ther, where the seer's house is.

SANUEL. I am the seer. Grup with me unto the high place: for ye shall eat with me to-day, and te-morrow I will let thee go, and will tell thee all that is in thine heart. And as for thine asses that were lost, set not thy mind upon them, for they are found. And upon whom is the desire of all I-rael't is it not on thee, and on all thy father's house.

SAUL. Am I not a Berjum'e, of the smallest of the tibles of Israel's and my family the least.

SAUL. Am I not a Berjum'e, of the smallest of the tribes of Israel? and my family the least of all the tribes of the family of Berjamin? Wherefore, then, speakest thou so to me? Samuel had not only been informed in regard to the coming of Saul, but predicted a preminent position for him in the future, assuring him that it was his destiny to rule over Israel. After his first increase with Samuel, he was taken to the it was nis deatiny to rule over larkel. After his first in cruie with Samuel, he was taken to the house-top by him (I. Sam, ix:15), and there they communed with the Spirit World, many things of great interest being unfolded to Saul. His life for a brief period was givee, said many things were unfolded to him, of the most billiant character.

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ton, Mo, hast week. She went from there ton, Mo, hast week. She went from there to Kannas City. Good reports from her labors are sent to us wherever she has lectured. See lette in another column.

ntations of Moses, what was

the condition of Adam?

First: He was blind, ignoran, helpless and

By the representations of Moses, what was the condition of Adam? First: He was blind, ignoran', helpiess and naked, and was not wise enough to know his condition. If he had wants, he did not know it: What could such a being do? absolutely nothing. He must be considered innocent of any wrong act or motive, for the lack of ability to be any thing else.

Le this state of things, Moses says the Lord Gad commanded Adam that he should not eat the fruit of the tree of knowledge of good and evil, in the midst of the garden, and a threat with the command, that in the day he should cat thereof, he should surely die.

Of this comman i and threat, the first thing apparent is, the absurdity and futility of a command and intreat, to an irresponsible being, and entirely pussive, in every sense of the word. Some of the consequences of the foregoing statement of Moses, were, that the command was not obeyed, the forbidden fruit was eaten, the promised threat was not fulfilled, the blindness of Adam and Eve west cured, they did not die as threatened; but they "became as gods," knowing good and evil, which settled the question of verseity between the Lord and the seryent, in favor of the serpent, made Adam and Eve moral agents, by "knowing good and evil," right and wrong, and who were not, till then, accountable beings,—did not "fall," having nothing to fall from, and from that moment began to rise in knowledge. The knowledge of good and evil, was then, and still is, an absolute and indispensible condition and necessity of man's existence and deathy, and, threstore, could not have been forbidden or counteracted. This is proved, also, by the declaration of the Lord God in the 3rd chapter of Genesis, 23rd verse, "Rehold the man is become as one of us, knowing good and evil," was not bis a highly elevated change of condition produced by eating the forbiden fruit, and msking him acceptable company with the Lord God himself? He did not die, but rose to conscious, moral accountable life, of which till then, he had been "totally destitut SOME CONSIDERATIONS.

responsible human being.

Some Considerations.

The first and main one is, that Moses' account of the creation is untrue, in every past and particular of it.

And ther is, that posti in of it, of which has been manufactured "Adm's Fall," is so clearly with its interpretations, not only untrue, but calamitous to humanity, in consequence of a ballet in them; by bigots in power, that it would require an almost endless number of volumes to contain the history of the "persecutions, blood-shed, wars and fears, occasioned by the attempts made to enforce a beilef in them.

Another is, that Adam, in a state of innocence, unconscious of right or wrong, by not obeying a command, that he could not know, should or could have entailed endless misery on the human race, when, at the same time, the same vitally necessary set cured his blindness, made him a moral agent, and his act was approved by God in Genesis, 3rd chapt, 22nd v. On the one hand, an act making humanity endlessly miserable, and on the other hand, making an approval of such act by God, as declared by himsel!.

Another singularity is, that the disobedience

himself.

Another singularity 19, that the disobedience of the e-muand should produce such wonderful happifying influences and consequences, the very reverse of what was threatened.

An inquiry is here suggested, what has become of the dogma of "original sin," and one of its progeny, "infant damation?"

"Suffer little children to come unto me, for of such is the hingdom of heaven."

such is the kingdom of heaven."

Where comparison may be had, proportion may also be had. There are l'ght (fisnces and trivial climes, and to on, comparatively, to "capital" (fisnces, for the last of which the penalty may be death, while lighter crimes may be punished by fice or imprisonment, or both. Thue, true proportion is righily regarded in nunishment for crime, as just according to the degree of climinality. In fact, proportion is a main spoke in the balance wheel of justice. It is alleged as a fact in the religitus belief of Christendem, that Adam, by eating the forbidden fruit, doemed himself and all his posterity to a state of "endless m'sery" (his posterity in c'uding all, bunnan beings ever in existence). to a state of "endiese m'sery" (his posenty in-cluding all buman beings ever in existence). Where is the preportion, as well as consistency, between the ect and the penalty? He was inno-cent, and committed no crime, for lack of knowl-edge and power, ard had no such mind or incination. "No one is accountable for what he annot control."

Hereditary punishment is not permitted in any civil'zed community. As Adem committed no offence, be was not punished for any, and the Lord approved his act. See Gen., iii: 22.

no cfience, he was not punished for any, and the Lord approved his act. See Gen., iii :22.

The popular religious Orthedox bellef is founded on the degma of "Adam's fall," and dependent upon the act of Adam in eating the forbidden fruit, which act took place before he had any knowledge of good and evil, of right and wrong, and while he was not accountable as a moral agent; and yet that act cured his blindness, gave kips a knowledge of good and evil, made him a moral agent, and raised him to a highly evalted condition, as declared by the Lord in Genesis, iii: 22,

Just leave out this false and retten foundation, "Adam's fall," and its reputed consequences from such belief, and what becomes of original, sin, of findiation between Grd and man, of the belief in the dogma of endkes misery, and of the war reputed as begun by Adam, between God and man.

There are stubbern facts in all these views and opinions, and in due time they will work themselves out in their true light.

The religious flat has goos torth, that "the truth shall make us free," free from false views and erromeous ideas.

ANOTHER CLERICAL SCANDAL

A Minister Slopes With a Young Girl-Dies on his Hands-Unperalised Villator.

We clip the following from the Piqua (Ohio) News. It will be read with interest, as illus trating the morality of that class who can see no good to Spiritualism:

on good io Spiritualism:

On last Monday, a minister, the Rev. Samuel Walls, who has a charge near Van Wert, was arrested and lodged in jail at Centreville, Ind. The charge against him is of the most revolting description, and if true, proves him to be a villain of the deepest dye.

on Saturday last, this man Walls shipped a corpsg from Centreville, under circumstances which gave rise to suspicious on the part of the people of that place that all was not right. Pollowing the matter up, he was arrested on his runr to Centreville.

people of that place that all was not right. Following the matter up, he was arrested on his raturn to Centreville.

The corpse was shipped Saturday and got through to this city Saturday night. He called on the agent at the 17st in and Minhigan depot Saturday night, to have the body shipped forward to Bunkin's Station, directed to Joseph Lambert at that place. On being asked by the agent, "whose corpse was in the coffin," he said it was his wife (or companion, as he called it.) In response to several queetions, he railed it.) In response to several queetions, he railed in long the weating of the said that he would not admit of his going to Botkin's him self, but leit the corpse in care of the agent and left on the western train.

The of fin contained the dead body of the daugatter of Mr. Joseph Lambert, a young lady twenty years of age, who ran off with this creature, Walls, some four months ago, since which time nothing had been heard of her until Saturday night. Walls placed a letter on the offict to Mr. Lambert, sating that the body was that of his dead daughter, and that he would send ler clothes, with the particulars of her death to him in a short time. It is said that a child, three weeks old, the fruit of this crime, is now in Centreville, Ind., in the care of some parties there, but as to this last, our informant is not positive.

Further details of this most sickening and revolting crime may be expected soon. It is certainly one of the most hearties as fairs that has come to our knowledge for some time past.

ANOTHER CASE.

We cilp the following from the Troy (N. Y.)

Times:

We published, yesterday, a short account of some startling facts which have come to light in regard to Rev. James Debols, pastor of the Beptist church at Scaylerville, Saratoga county. Our sources of information were not then very full, and the account was insaccurate in many respects. From information gathered "on the spot," we are now able to give the following true history of the scan

peaceably reagn task war"—Scuplervile. His black record soon leaked out here also, and sfinire disality culminated in a trial by four Baptist clergymen, which is now in progress.

The absoloned life (who did not die after all) and his oldest son by her, now 20 years old, are both present, roady to confront him and swers to the injuries which he has done these. Fall proof of most of the facts here stated will be adduced on trial. Mr. Debois is bold and definir, and claims

Bersonal and Bocal.

Mrs. J.H. Stillmen Severacce, of 'Milwaukee, Wis., has entered the lecturing field. She is a fine psychometrist and medium, and will ably sustain terseif before the prople. P.C. Mills, of West Buxton, Maine, has enter-

ed the lecturing field.

John Downing, of Paola, Kansas, thinks some

John Downing, of Paola, Kansas, annual good test medium and lecturer would do well to visit that vectority.

Inace Farley, writes from Foote P. O., lows, speaking pric uragingly of the good works of Mrs. Le is Waisbrooker. He says that any good lecturer who should come that way would meet a beauty welcome.

Mr. Louis Schlesinger in attring up the good people of Texas with his insipired pen. He is active, instelligent, wealthy and engretic and the angels have selected him for a great work.

Mrs. L. H. Pertica has been lecturing at Obio City, Karma, much to the antisection of the people. Bee spent the winter in Washington.

Mrs. Lois Washrooker, goes to Colorado the middle of May.

Zhiladelphia Department.

BY..... H. T. CHILD, M. D

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

Bible Disc NUMBER THREE.

In our former articles we referred to a debate that had occurred in our hall on the Bible as the only inspired book. Large audiences attended this discussion and were deeply interested. There were three classes of persons,—a considerable number of the church members, or those who accept the Bible as a finality, and as containing all the inspiration G at has ever vouchasfed, to man, a number of deists and atheists and a third class, the Spiritualist, who were more numerous than either of the others, except on the jast evening, when the advocates of the Bible made, what appears to us to have been a mistake in presenting to Mr. Moore a gilt edged Bible. We think Mr. Fish ought to have had it, unless they desired to fulfil is saying of the book. "To him that hath shall be given; and from him that hath not shall be taken away that which be hath."

be hath."

We attended most of the debates, and were much interested. We propose now to give our own views of the book. Having been asked several times during the debate, whether we accepted the views of Mr. Fish or Mr. Moore? we replied, no. We have our own views on this subject, and will now endeavor to state some of them.

we replied, no. We have our own views on this subject, and will now endeavor to state some of them.

First. Then we do not believe in any direct inspiration, clothed in words coming from the Inspiration, clothed in words coming from the Inspiration, clothed in the Inspiration comes to us through the great principles of nature and the revelations which are of necessity, clothed in the language of spirits or mortale, and hence are brought down to an imperfect and fallible standard. Insfallibility belongs only to God, and no finite being ould possibly receive "the perfect and final revelation" of the 'Infinite being. We have evidence to satisfy us that spirits in all ages of the world have communicated with mortals, and have presented truths above and beyond the capacity of mortals, to evoive in and of themselves. We know that mankind have frequently mistaken these spirits for gods, and their communications for divine commands, without any intention on the part of spirits that this should be so. Thus among many nations, a blind reverence has grown up for certain sacred writings, which have obtained an authority over the human mind, that has been very debasing and injurious to humanity; relarding human progress, and causing persecutions of the most litter and relentless character, which have stain-dithe pages of history with blood and tears, until we sicken at the very rectial. We find among the sacred wriging of all pations,—moral -precepts and inspirations of real and practical value to humanity, when properly understood. Hence, the Bible of the Jews and the christians is not to be spearated and divine, it makers not whether it be written in the Bible, the Shassfer, the Koran, the Zenda-Veta, or any other written or spoken word.

We appreciate the Bible ingués-better since the light of Spiritualism has dawned upon our wind and we do not healiste to sax when it is

the Shasster, the Koran, the Zenda-Vesta, or any other written or spoken word.

We appreciate the Bible much better since the light of Spiritualism has dawned upon our mind, and we do not he shiste to say that it is a very valuable, book when properly understood and appreciated. Like fire, it is an excellent friend and servant, but as a master a dangerous and destructive instrument. Therefore, we propose to keep it in the former, and never allow life to take the latter position.

We appreciate the Bible better, because werealize many protound agrirular itruths, and beautiful correspondences that are contained in it. We may go back to the days of Abel, and find a sermon which has seldom been equalled. "If thou doest well, shall-thout not be accepted; if thou doest not well, shall leth at the door. There is the gist of religing, morality and progress, which barrels and barrels of theological sermons have not improved upon or made more clear. We are willing to have the records of human crimes, and the absurd opinions of what God axil and did.

We find in the law of Mrese, an admirable physiological code for the necole of that are and

sail and did.

See find in the law of Mrsee, an admirable
physiological code for the people of that age, and
as good a moral code as could be given there,
being considerably in advance of the mass of the
people. It is well called the law of Meeses, and
as such, both the man and the law is entitled to

proper. At its will calke the law of seees, and as such, both the man and the law is sentilled to respect.

But the God of Moses was a tutelar divinity, a spirit, or rather a large band of spirits, who, seeing the means of sadvanting the human race, used him as an instrument for this work. Polytheiam, which is but another theme for the worship of spirits, prevailed very generally.

The effort of a wise and intelligent band of spirits through Moses, was to break this up, and they focalized their idea upon the Ose, only true God, and this was the enancieristic work of Moses. In carrying this out, he found a political and religious necessity to prohibit as lar as possible all spiritual intercourse, and we find that in a degree this was banished, except in the cases of the prophets and teem who keyl up a continuous time of inspiration from spirits.

The terrible effect of this dental of spiritual, intercourse, was a loss of all belief in immortality, which thoughout the entire record of the old book, we find but one allusion to immortality, where it says, "How good and how pleasant it also brethren to dwell together in unity, it is like the duy that deceeded upon Herman, where the Lord pronounced the blessing, even life forever more.

Encoc, when Jeau came and was subsered in

of the Lord process of the rever more; we rever more, when Jesus came and was ushered in go wooderful spiritual manifestations, for my believe the record how, since we have manifestations to day, if we make due ance for the exaggerations of prejudiced

similar maintestantons to day, it we make the allowance for the exaggerations of prejudiced minds.

Such was the darkness of the world when he came, that it is not to be wondered at; that many superficial observers should suppose that he was the first who brought. His and immortality to light. Doubless he did this for many, but history's terribly atfault, if there has ever been a period when the evidences of the sifer His, coming from spirits, did not abound in the world. The Spiritualism of the Old and New Testaments are beautifully corrob-rated shad abundantly sustained by the testimony of modern Spiritualism, and hence, we now accept many of those worderful evidences which previous to the advant of modern St iritualism, were not recorded by unlinded this has given in the last Both by malitaries in the same of the profound appliciant truths, recorded in the spiritual histories and beautiful evidences that the same of the correspondences that the same of the correspondences that abound in this and there correspondences that abound in this and their correspondences that the same of the same of the same who seek to illumination of the Bibeser I magnitude which, alone can sheef the human soul and supply its real whats.

The Cause in Philadelphia.

The Cause in Ehitadelphta.

We have had Wheeler and Wilson with us during February—not they of swing machine not totely, but, as some of our theological friends thick, they belong to the ripping muchine company. Old theology suffred some by the scathing words of these noble men. It was their first appearance in the city of Brotherly Love. Rother Wheeler lectured for our society, and has earned for himself the reputation of being not only a clear, bold and logical thinker, but what is still more important, in this practical age, a very able and practical lecturer. The complaint which we heard against him, was that he crowded too many thoughts into his lectures.

The spirits who use him, seem determined to do all they can to scatter broadcast the truths that are to redeen the world. We think isrother Wheeler should be kept at the work, and the friends who desire to have a great amount of thoughts compressed more him. He will stir the pool of Silonam, that the sick may enter in and be healed while the waters are troublet. A very interesting feature in connection with Mr. Wheeler's mediumship, is the improvisation of poems of rest merit. We shall present some of these to our readers.

teresting reture in connection what are not real merit. We shall present some of these to our with the control of the control

sceived."

Again Brother Wilson said:
"I now see standing b-side you a tall, slim girl,
rho is your sister. She died at the age of who is your sister, Due sixteen."
The gestleman was a stout man. Mr. Wilson

The gentleman was a stout man. Mr. Wilson continued:

"She is very different from you, takes after her mother, and you from the father."

He then gave a minute description, which was fally recognized, and pronounced sate factory. A gentleman about fifty years of age, asked Mr. Wilson if he did not think he could account for all these things by reading the minds of the people?

"Well." replied Mr. W.—"If you could, that would be a spiritual phenomenon in itself, but I do not think you can. But I saw while we were so objection, I will tell the addience about."

"Not the least," and he.

"When you were a boy about eleven years old, you were butted by a sheep, knocked down and rolled over. He struck you in the back and hur you considerably."

"That is all very true. I went into the bare

rolled over. He struck you in the back and hurt you had been a very true. I went into the barn yard when I was just turned of eleven years old, and was knocked down, just as you say, and rolled over by a shep."

This reminds us of an incident that occurred in our own experience, some years ago, showing that spirits are cognizant of the conditions of snimals, either directly, or through human belogs. We were writing a letter to thannah Brown, just after we bad published the narrative of Dr. Ackley, Samuel Falst, a blind medium, was sitting toy our side. We saked it the doctor was present and receiving an attirmative answer, we inquired whether the Jad anything, to say to Idra, Stown. The receiving an attirmative answer, we inquired whether the Jad anything, to say to Idra, Stown. To predict and sufficiently and the property of the prop

irediah smlling said, "way, it says."
"Tell her I am glad she has got over her dog

Fell her I am giad she has got over her dog fever."

In a few days we had a response from her, in which she remarked that this was a very remarks-ble test. There had been a number of robberies in the state of the

Eiterary Motices.

CONJUGAL SINE sg liest the Laws of Life, and Hearta, and their Effects upon the M. ther and Child, by Aug. K. Gardner, A. M. M. D. Late Professer in the New York Medical College.

The subjects d'srussed in this book, as may be interred from the title, are of a kind about which scarcely any one not a physician would be entitled, at the present day, to talk face to face with a young person of ether sex. The tustom of society is to ignore such topics of conversation, and our fathers and mothers have always supposed it was best r for their children to believe that the doctor brought the little busines to house in his carriage, than that they should be propelly informed on the subject; and, in consequence, young peeple have been driven to seek information on these subjects from a class of books written generally to minis er to prurient tastes.

Dr. Gardners's book is the first attempt of

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The Quarterly Meeting of the Spiritualists of Nunics, Ill, will be held at the Sartholomew School House, on Saturday, and Sunday, Agril 20th, and My 14st, contracting Settlement of Saturday, Agril 20 clock n.m. Sire. 6. A. Fennestl. is expand as speaker. A conduit invitation is extended to all.

- Sprofes of Asia, Mantrodoxew.

Married.

April 14th 1870, at the residence of the bride's father, by Dr. Daniel Walte, Mr. Thomas S. Manwell, to Mos 1df M. Reddvid, despiter of th. A. Reddvid, well known commis-ion merchant, all of St. Louis, Mo.

Obituary.

ocreasty beseld to the bet or isno on the morning of Mucui abin, ivid, or singestion of the inne, br. Thomas Patt, of Daylar, Olli, a maile of Egginor in the fighty sear of his age.

"and of year, and spiritually rips for the barreet of immortality, and repeate secretly upon the faith which a knowledge of spiritualism and its beautiful philosophy at me one give, he yeard away "secon would wrap the deaper of the couch around him, and resign himself to pleasant slumber."

deaper of the couch around him, and resign himself to pleasant simules."

His fourast was well attended at the Universalist Church, where Mr. A. B French, of Upper, Onlo, desired a discourse on the Philosophy of Danta. In this edget, Bro. French as a counted himself as to receipt the highest commune of all Way mend alim.

Statistical Bepartment.

In this department we purpose to publish all report the shall be reverted to us of nulriduals or committee and our readers are requestions become up to the source of the state of the state of the nutral state of the state of the state of the state of the nutral state of the sta

13. Be careful and give the correct Post-

1. How many avowed Spiritualists are there in the town of county of and state of and what are held names?

2. How many lectures have you had within the last year!
How many mediums, what names.

est I How many medicina, what phase of medicinable as d what re sheir cames 4. What churches are the most prosperious in numbers and ability of prescheer? 5. What is the apparent status of the old; theological burches, and the more liberal in the estimation of the man of inited in your lown?

REPORTS.

Mt. Vernon, Lawrence Co., Mo.

Re, orted by E. M. Hendrick.

Number of spiritualists:—Eleven.

Number of spiritualists:—Eleven.

Names:—I. M. Address, Ars. E. G. Andrews, J. H.

roods, B. L. Hendriks, Mrs. Fowler, J. T. Ward wife and

roc daughters, Mrs. Mrs. Hendrik.

McClum:—I. M. Abriwes, vasces, Miss Matt. Ward,

adleg; R. M. Eddrick, nepressional and healing.

Popurted by E. M. Bradrins.

Reported by E. M. Bradrins.

Namer: et gliff, and the state of the

neported by Louisa Spencer.

Number of Sprinvaluitz:—Highten:
Name:—His. F-trea Annia, sir. and Mrs. Luther B. Ramy, Mr. and Mrs. Cyrus Howry, Misses Fra. and Carrie
Name:—Miss. Property House, Ser. and Carrie
Name:—Thompson, Mrs. Annia & Mrs. Harty Hord,
Slowell, Miss. Litzer Stuvell, Afr. and Brs. A. Bootha,
H. H. Barwet, and Sr. and Mrs. A. J. Matteon
Lectures:—Three by E. V. Willaum—grand and very
vol.

riting and personaling.
Churches:—Une Methodist and that dependent upon the ning and ungooly for support. Heverend Potter, of Revail Imane rotoriety, failed to revice the flightering fame and confidence and tempolipus descript the flight

Reported by J. Hayto.

Number of Spiritualists:—Eight.

Number of Spiritualists:—Eight.

Name:—G. S. Avorp and daughter, Mr., Hart and wi
John G. Way, Mr. Cettister wife and son.



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Having learned a feet yesterdey, and another fact forder, on to morrow be may combine these to be fact, and thus ellett a lifted, by much the same process, mentally, as the select a lifted, by much the same process, mentally, as the

an has still another faculty which we have sli agree il reason, by which he forther adds to his knowledge onth a process called analogy. Having obtained tied knowledge of sumething which he sees or facel, it, he thicker transcribe.

nutly, this reasoning by analogy, as a means of obtaining dgy, is of paramount value when we come to study welly bodies, including our earth. for man, and todeed the race or man is so short,

siedgy; to of paramount value when we come to study assembly bodies, including our east man is so short, into of man, and indeed the race of man is so short, compared with the age of stan and monous and planatic comparatively nothing could be known in regard at comparatively nothing could be known in regard regard, and what will be compared to the regard of the re

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The Bostrum.

MODERN SPIRITUALISM. Address of H. D. Pitegerald, Req., on the 22pd A. niversary of the Advent of Modern Spiritualism.

From the Buffelo Court

From the Bushle Courtr.

We print I clow the address delivered by MrH. D. Fitzgrand, of this city, at Kremlin Hall,
March 31st. on the 22nd Anniversary of the
Advent of Nodern Spritualism.

Preliminary to the address proper the speaker

meren 3117. In the 22nd Ambiereary of the Advent of Modern Spiritualism.

Preliminary to the address proper the speaker said:

A superfecial observer, seeing the comparatively small 1 umber of believers in the Spiritual Philosophy present, might be led to think the cause a weak one, at least in Buflalo, but he did not regard that an evidence of weakners. Two reasons may be assigned why Spiritualists fail to manifest this interest in their cause which others do in theirs: they are bound together by no creeds or church organizations.—the essential mission of the principles taught under the mame of Spiritualism being to destroy sims and sects within whose parrow limits men are confined fogether, and develop in them a great individuality. The great mass of believers are not open, and awowd, they regard it something to be enjoy of under cover and depide before men; they are waiting for it to become popular. While he disliked that over-ardent enthusisam, usually degenerating into fanntichm, he despited far more that cowardent enthusisam, usually degenerating into fanntichm, he despited far more that cowardly spirit which makes one false to his convictions of right. The great want of the age is bold, honest men, who dare to ex-relies the prerogatives of freemen; there are far too many weak, timid, policy hunting people. The history of the past furnishes examples of noble natures who submitted to the most vindictive persecutions and offered up their lives in their devotion to truth, and from their bloodstained footprints has atreamed through succeeding generations a light that has blessed humanity; and it was a consolation to think that the world had not become so degenarate, but that a few could be found at present, who, regardless of petty persecutions, were loyal, to right and true to the instincts of their nature. He respected an honest opponent of Spiritualism, but despites of cowardly believer.

**The Addience of the peter of unusual phenomena which have excited a powerful influence throughent the civilized world

comman pincensia and control of the fears of superstitious, or to be enisconstrued by the sac, who is failed to recognize their thus in sac, who is failed to recognize their thus in sac, who is failed to recognize their thus in the sac, who is failed to recognize their thus in the fears Softhulais on occurred at the howes of an care is gainy at High-sville, in this state, come to great their sample, and discovered, and on 31st of March, 1848, the invisible physer that duced their proposined itselfs a dissimbled ent. The publication of such at gaing occurs as a matter-of course, attrasted considers attention. Many, after a candid investigation, promused them genume, and desplicable any other bypodicis, than that they were duced by the spirits of human bings; while ors, of a skept cal nature, rendeavored to we then to be the result of trickery and de-ion. Phenomena of a similar character, some of a more startling nature, occurred a after in different parts of the country, and e-that time they have increased in number, ety and degree, until we have had the many set recognized to day by the thousands of liligent people. Occasionally we have heard between the set of the country, and e-there is the set of the country and error of the country and ether being "exposed" at the parts of the country and press them have been as tutle as efforts to the country and exposed and the set of the set of the set of the country and exposed and the set of the set o

who could do it junction.

I in some of its aspects,
reat struggling masses of humanity are
ricing to attain one common purpose,
it, the advancement of their happiness,
at end do they undertake all of their
almolest to the most arduous;
almolest to the careprer the future, and the speed by, they realize that they appead by, they realize that they brought into the presence of that rors, death. Their fatth may be different systems of religion which, but there are grave doubts on this ich their teachers cannot satisfaction. There is in every soul a desire for the satisfaction of the second o

Ref that we are to live after death, and that our iris has whose bodies have been laid away in the bosom of mother earth are not forever lost to us. This is a thinking, reasoning age; men want something tangible, and they will definitely settle the question beyond the possibility of a doubt; and these manifestations of spirit, power have come in response to the universal demand for light on this all absorbing topic, at the time when they were peculiarly adapted to the world, and when the world was ready for their advent. Millions have had their gravest doubts effectually dispelled by modern Spiritualism, and many who do not profess a belief in this system, may thank it for the influence it has exerted, during the past few years, in diffusing throughout sociaty a sentiment or almost universally accepted belief on the subject of immorrabily. Has has robbed the grim those who are son of the subject of more consoling faith on this subject.

And does a knowledge that the human soul shall survive the ordered of physical dissolution, and passing through the dark flood, enter a land of light and beauty on the other shore, tend to increase our happiness? You who have heads that can think, and hearts that can feel, answer:

Looking back into the past, twenty-two years.

and of light and beauty on the other shore, tend to increase our happiness? You who have heads that can think, and hearts that can feel, answer!

Looking back into the past, twenty-two years, we see the inquirer for Irath, with careworn brow and anxious countenance, standing upon the shore of the mystical stream which forms the bundary between Time and Eternity. One by one, the bright and beautiful of earth are forced to embaix upon its urbid waters, to be lost, perhaps forever, for m bis sight. Hope has whippered of a laind of beautiful of earth are forced to embaix upon its urbid waters, to be lost, perhaps forever, for m bis sight. Hope has whippered of a laind of beauty on the other side, but be dare not trust those whisperings, as Despair tells him that the cold waters of oblivious roll over all who embark upon their dark currents, and that they sink in their unfathomable depth to rise no more. Filled with emotions of gloom and sadness, he turns his thoughtful eyes upward, and pours forth his earnest prayer for light, and be burden of, his prayer is, "Oh, God, what is bevond? Leave me no longer in uncertainty and doubt." Then a holy calm comes over his soul, and the voice from within-high him listen, and as the billows intermit their plaintive murmurs, sounds, low and gentle, like the ripple of the waves on the other shore, full upon his ear; hardly trusting his senses, he hieres to those sounds, when, lo! he sees through the beavenly togs which rest eternally upon the cold and sluggish flood, a dim light; randauly it approaches, growing brigher and brighter and undenly the form of a loved friend, in all vision, and from angelle lips he hear the burdening words, "My earthly friend, walk he mover in gloom and sadness; those for whom you mourn nave not been built de beneath you dark waters, but live in a land of joy and beauty on the other side. Pear not to embark when thy summons comes. God do, th all things well, and his children, the objects of his love and mercy, are all safely transported; publish to th

I know there are so many wrapped up and wholly engrossed in the material things of the sartif, that they think very lightly of the Spirital philose pay for accomplishing this great work of domainstrating the undying nature of the sartif, that they think very lightly of the Spirital philose pay for accomplishing this great work of domainstrating the undying nature of the same of the same of the same and th

ihose of former generations; taking away that holy and superstitious fear that has too long kept the world in ignorance, it permits him to approach Nature's great domain, to study the lessons there written, with no fear that he may demonstrate something to his senses calculated to shake his taith in a system that he hope is true, and whose infallibility he fears to doubt, because it offers to him some slight chance of a future life. But now he has a reigion that fears not the investigations of science, but blends, unites with, and becomes a part of true science, by which it is sustance and strengthened. The Spiritual philosophy, but in its infancy, is shed diag over the minds of men a light never before emenated from any system known to the world. It is revealing to them the harmonious workings of nature, the awful significance and grandeur of life, the principle of infinite power and goodness pervading infinitude of space; causing them to stand awe-stricken before the manifestations of Divine creative power, and awakening their higher isculities to that exalted reverence which is the only true worship of Deity. While the creed bound diciples of a decaying theology regard the business reson as deceptive, and the manifold voices of nature as the syren songs of evil spirits to lure-men to destruction, the true disciple of harmonial philosophy finds that nature contains for his aredent lone together the strength of the present role, he darto nating the history and studiest entire the superior to that sought by the miner, and upon their everlasting tablets he reads the true records of past creations. He world superiors have a superior of the superiors of the present have developed from the trailions of the present have developed from the ruindiments of earlier ages, in confirmity with the law of eternal progression. He goes to the old tocks of earth in search of wealth far superior to that sought by the miner, and upon their everlasting tablets he reads the true records of natural bistory and studies their divine r

that is apreading its if aligence upon our pathway, and is destined, in tume, to bathe the wnole earth is glory.

The mission of true Spiritualism is not only to diffuse happiness and istelligence among men, but to make them better in a moral point of view. It is demonstrating that man, as a moral being, is governed by certain fixed moral laws, uniform in their schon; that no six can be forgreen until the soul has paid the uttermost farthing of the penalty, and been thoroughly purified by the fires of suffering and remorse. It teaches tust man is advanced by the exercise of his noblest faculities, and that we cannot do good to others who hot brigning to ourselves the greater good, nor evil to others without brigning to ourselves the greater evil. It halfs up to us the only true bavior from sin and misery—knowledge; bids us understand ourselves, and the laws which govern us as physical, intellectual, moral and spiritual beings, and live in the closest conformity to them. It deals not so much with effects as with causes, and by striking at many of the fashionable errors and follies of hie, seeks to purify the suffice, that the stream may be pure. It cars away the lake mask which society wears, that men may see and remove the hindous deformaties. For eighteen centuries Christianly has been endeavoring to save men, and as the great mass of humanity has floated down the stream of time, it has rescued one here and one there; the Spiritual philosophy shows to man agreater salvation, estimation physically-morally and spiritually, and demonstrates that observance of law is alone between to God. Spiritualism is teaching another great truth, which is that all the members of the human,

to man a greater salvation, ealwation physically—morally and spiritually, and demonstrates that observance of law is alone obedience to God.

Spiritualism is teaching another great truth, which is, that all the members of the human family are so intimately related, and so mutually dependent on each other, that, by the law of sympathy, the milery or joy of one member affects, to a certain extent, his fellows in a corresponding manner; that the happiness of the mass depends, in a certain extent, his fellows in a corresponding manner; that the happiness of each individual, and the condition of each midwindal upon the condition of the mass. Recognizing this important fact, it will be the insignator of inture reforms, and its mission will be to improve the social and political institutions of the earth. Many of them, which we regard as defective, are but the natural outgrowths of popular religious teachings. In the corruption of political systems, governments are run in the interests of the few, and become oppressive to the many, instead of securing the greatest good to the greatest number. A few monopolits, into whose hands have flays the stream of wealth and poser, control hearly everything, and cast grievous burdens on the foling masses; and when they have more funds than bey can conveniently use for their own purposes, they build magnificent churches, in the shadow of whose spires the needy and suffering famils for the necessaries of life. From these and other causes, springs the wretchedness and misery we see around us. The social and political institutions of man are ever capable of improvement; rapid progres has been made in this respect, within the past few years, but there is still work to be done. Already are the leaders of popular theology jealous of the liberty enjoyed by the people, and we see them endeavoring to obtain a more perfect sway over the consciences of men by attempts, the endeatons, and to engrant upon the constitution of our nation a recognition of their God, Bible and creed. They are in ea

marrow of its ponderous limbs, and slowly cut their way towards lishery witeis, and it needed but a sainted Abraham Lincoln and his trusty supporters, in violation of the Constitution of the United States, but in accordance will the constitution of nature, and the All-size laws of Almighty God, to raise the arm of right and ruth sgainst it, and, relaxing its hold, it fell-amidst the raptorous plaudies and loud bozaons of men and sagels, a mass of rotten, corrupt putrification, into the yawning gulf of fell.

And when the powers of superstition and in tolerance shall for mu pt. har skening to destroy liberality of sentiment and effort for reform, their supporters will then find that the little societies of Spiritualists extered over the land, mad you say, but with a wondrous "method in their madness," the despised associations of free thinkers of beginty, the few lyceums where happy chidren-chaunt their songs of freedom, have all been sliently undermining the foundations of their gigantic edifice, founded upon selfia-ness and wrong, and too late will they see the great the of pub ic opinion, like a mighty liver rushing through the crevices thus made, and hear-like descening peals of thunder, the fall of the ponderous pillars and structure above into a just and merited perdition.

Thus have we endeavored to hashity consider a few of the benefix resulting from the Signitude.

Thus have we endeavored to hashily consider a few of the benefits resulting from the Spiritual philosophy.

Nearly nineteen hundred years ago, in an obscure eastern hamlet, a child was born of poor parents, in the midst of wretchedness and want growing up, amidst the most unpretending surroundings, he displayed the elements of a beautiful character and gave promise of future useful ness. Manhood comes upon blim, and he affound ungaged in the contemplating of continuous and the second of the contemplation of

dom, nations deex themselves in money and glai huzannsa are sung in praise of one of tratifs noblest marty rs.

Twenty-two years ago to day, in a humble mani-in, commenced a series of phenomena, and recurred the advent of a philosophy of a most important nature similar in many respects to the dispensation innugurated by Jesus of Nazareth, and the angelic hosts who ministered through him; it came to bring light and truth to a skeptical and materialistic world, who had lost agus to the most valuable pracepts of the reputed founder of this system. A few short, years elapse, and, strongling against unbelief and toe popular opinions of the age, it works with unprecedented rayidity, and exends its influence throughout the civilized world; supported at first by the obscure, it gradually brings into its ranks men of position and protound learning, and despite of oppositin, its influence is seen in the popular literature of the day, and felt in all departments of human life and thought. And who shall say that the time will not come, when men celebrate the advent of the dispensation of the Spirit of Love, inaugurated by Jesus of Nazareth, they will celebrate, as universally, the advent of this last dispensation of spiritual power, which Jesus forcetoid should come at a later age of the world, as the spirit of

versally, the such to this last dispensation of sprittual power, which Jesus forcold should come at a later age of the world, as the spirit of truth.

Nearly a century ago was enacted in the land we now inhabit, scenes that will ever be memorable in the history of the world's progres. Upon a continent new to the civilized portion of the carth, with its was resources locked up in its forests, nountains, bills and valleys, dwelt a mixed population composed of men who had left the crowded habitations of the Old World to find broader fields and breathe purer atmosphere, and the descendents of the sturdy characters, who had been driven by copression from the homes of their amosators. But they were not to escape from the influence of tyrany. Conscious of their strength, those who controlled the destinies of the early inabilitants submitted to the exaction so of their transatiantic rulers, until their demands became so exorbitant, and their coppressive weight so heavy, that marmurs of complaint arose, the foreruners of conflict, as the low sounds of rumbling thunder heard in the distance, foretell the approaching storm. The world had grown and humanity had reached a point in their unfoldment, when a new and startling experiment was to be tried. At length the wise men of the land, and the old herces of unimpsechable integrity, met together, to consult for the interests of a young and oppressed people, and after cautious deliberation, they published to the world that memorable document, the Declaration of Independence, in which they precisimed the broad assertion that men were entitled to certain inahenable rights, among which were life, liberty and the pursuit of hyppiness. And now, broad how men rever that memorable occasion that gave birth to our nation!

of priest-craft has been exerted to lead men into subjection, to stifle their reason, to prohibit the unfoldment of their intellects, and keep them in blind obedience to those who are very regardly constituted intemserves who rulers in the domains of religion and primulativ. As the kings and law making and primulativ. As the kings and law makind power over the lives, property of the constitution over their souls, their consciences, and the exercise of their God-given isculties. Man needed a moral and religious enfranchisement, and to-day we celebrate the advent of a philosophy of the property of the property of the property of the world another Declaration of Independence, which also declares and demonstrates that men are entitled to certain insilicable rights among which are life, liberty and the purcuit of happiness.—the right to liberty of thought and conscience, liberty for the full and perfect exercise of the reasoning and spiritual faculties unrestrained by the arbitrary edicts of any class of men; the right to the pursuit of happiness, as a moral, intellectual and spiritual beings, in the various avenues through which the soul may walk in this world and in the heautiful abovers of these worlds and is the beautiful abovers of the

the blighting influence of sectarian creeds and a designing priesthood.

In a few weeks another holiday, Easter Sunday, will be reached in the Curistian calendar. On that day flowers will deck the altars of Christian savines, and glad anthems of praises well through their vaulted domes in commencation of the resurrection of Jeans of Nazarth, It is well. But to-day we celebrate a more glorious Easter. We commemorate not the triumph of one man over death, but the triumph of oniversal humanity. For as the pure soul of Jeans parted with its earthly tenement and soared to spheres on high, so shall every member of the human family, great and small, old and young, finally put on immortal garments and joyfully exclaim: 'O Death where is thy stag?' O Grave! where is thy victory!

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Remark Warms, Res.—Dean Sts.—The Please is allowed to be the best, Pleas in this low, no revenue of Unichemizer and Standar's here are research of Unichemizer and Standar's here are research of the Please and Organs.—Swening Foot The Waster Please such or this Please and Organs.—Swening Foot The Waster Please suchs with the best manufacturation. The R. T. Endopendent.

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Leonlier Department,

37..... B. Y. WILAON

Spirite at the South.

Dear 'readers, we this week lay before you an account, of a seance held in the land of Diste.

We know the medium, and have tested the ring feat to our entire astisfaction, and know that thi, phenomenon has never been excelled by any medium, and only attained to by the medium under the management of Mack and Danskin, a few years ago, and yet we have bold Ohristians who believe that the-big fish awallowed Jonah, and that Mary could have a child independent of knowing a man, only from a vision of a shadow of one, and yet claim to be skeptles on the log feat.

Where is imitative Prof. Craft, and the Badger Graham gf Penn.

persecuted medium that we publish it.

Ritter Sentined:—I propose to furnish your readrear with a brief description of one of Madame
Farris Spiritual scarces which I attraded on the
Farris Spiritual scarces which I attraded on the
Swening of January 14th, a ther room No. 190
Baronne street. I shall stabe the facts as they accually occurred, without exaggeration or comment, teaving every one to junge for himself and
to form his own concisions. On entering her
room in tarefully san enticually outly never the
was no person or thing concessed therein, by which
I might be humburged. The articles of furniture
in the room consisted of a boatesed, an armour, a
table, washetand, sofu, chairs and several pictures
and paintings hanging on the walls; the room,
was about twenty by sixteen feet, and twelve feet
high, the foor carpeted; there were two windows,
which were darkened by blanket for shance the shall.

Our party or andience consisted of the following ersons of New Orleans: General Flood, Presient Board of Public Works; Hon. George E toree, Secretary of State; Colonel Howard, law artner of the Attorney General; Judge Benedic, udge O. F. Hunsaker, of St. James, and your multiple servent of the Attorney General; Judge Benedic, udge O. F. Hunsaker, of St. James, and your amble servation, who is about tweety-dive years lage, possessing a frank and open countenance, ritted up by a pleasant and zenial smile, who cloumed us with sylrically shake of ber likele und, and requested us to be esseted on chairs seed in a semi-firele in the middle of the room; Jolu hands with each other, which we did, tile she placed on the table about three feet imdistely in our front, five small dinner bells, a far, a tamborine, an iron ring, ax inches in ditter and a rope about six feet long and one half seed and a down, requesting the audience to satisfy maelyes by an examination of all things within room, and to select a compilities to the her with d and delegated judge. was placed a walking silek on the chandelier over der heads, italy ten feet high, and a handkerchief whe tied to one of the prongs of the chandelier, the control of the chandelier, the chandelier chandelier, the chandelier chandelier, the chandelier chandelier, the chandelier chandelier, the condum requested the andelence to sing whereupon they sang. the melodious air of "Home, Sweet Home," the medium planks in the sanging, and thous," the medium planks in the sanging, and the condum requested the sanging of the condum representation representation representatio

it:
"Ma. Howard, I'am here again."
"Are you indeed?" responded Colonel Howard.
"Yes, how do you all do? I am so happy to
set you here to night!"

re there any other spirits present with you ?"

od General Flood.

Yes, yes, a good masy. I see a gentieman alige on the left of Mr.—— who was never here fore this night, who is her?

In being told his name was Judge Benedict, and urred she was right, abe said and right of the state of

assured she was right, he was "Ob, yes ir, I am I am always right, oh, my, I must go," and left us as unceremoniously as she had appeared. A light was had, and we discovered the medium A light was had, and we discovered the medium that the position with hands joined, the bells castered about on the floor; the tambories on the table, the guitar hanging suspended from the chandellers in the centre of the room, the handker-chief which had been ited on the chandeller, untied and there suspended with a bell tied to it; the washing one had been been added to the chandeller, the washing one under the property of the contraction of the washing on the contraction of the washing on the contraction of the washing on the washing of the washing th

satonishment, a solid iron riog, six inches in dismeter, which had been lying on the table, was found-encircling his arm with the hands of both parties yet firmly clasped. Again the light were extinguished, and the medium requested your correspondent to should his, and to examine closely by the same of feeling, if there was snything upon the arms, neck, head, body, or hands of the medium in the sampe of a ring, which your correspondent did to his entire estifaction, and found solthing, but on the contrary, felt the wooden hope, beat which had been placed around that the same of the contrary of the same of the medium's hands and was on the qui view to detect any trick which night be practiced on him. The medium's hands sugan to tremble, and shake sail in a substitute feminant on the top of his head, which did like has not the top of his head, which did like has not the top of his head, which did like has not on the top of his head, which did like has not on the top of his head, which did like has not on the top of his head, which did like has not on the top of his head, which did like has not on the top of his head, which did like has not on the top of his head, which did like has not on the top of his head, which did like has not on the top of his head, which did like has not on the top of his head, which did like has not on the high arm between the elbow and shoulder. The medium called for a light, which was produced, and discovered a wooden band, endricted by another of sheet fromnine inches in diameter, and two in breadth, masseling his strang, the same as had just previously the produced the same and had been previously the produced the

put outer the year of the control of

Toices from the People.

KANSAS.

LETTER PROM OLATHE.

BNOTHER JONES:—Having a desire to keep you posted on events of interes in this section, have to record as the isstest, the return of Mrs. Addie L. Ballou, after a very successful lecturing tour to the southern part of this state, from where information reaches us that she lectured to large and attentive audiences, giving tests, and making many yiends for herself and the good cause, leaving the marks of her truths and example on even the orthodrax preachers of the piaces she withded. She lectured here on Friday evening of last week to reach enquiring minds of the piace, so the subject of "The Churches and the Religion of Manbood." She held the attention of the audience for two hours, with clear and truthful representations of false and true religion,—showing that all could understand the difference between that ordained by a wise and infulte Creator, and such as is prescribed by man, and mostly practiced by the churches of to-day.

to-day.

The lecture here, or the good spirit influence that surrounded her, have left the impress on our mind that the time is not far on, when, through the aid of our spirit frenche, nature's religiously of the aid of our spirit frenche, nature's religiously of the second of the ns the nearest approach to an earthy joy that "undurch forever," that the world can know, and it comes not in temporal misery and grossing of spirit, but its being wafted to us-by silent voices from the Summer Land, and its influences, like the gentle breeze as it spreads from the suny South over our wide prairie fields, bringing God's own impressions of life, beatht, ragrance and beauty, or excluding the summary of the su

ALEXANDRIA, IND .- Wa ALEXANDRIA, IND.—Warren Smith writes. In the Journal, I am presented to the public Brother Elilott, as "the Rev". A slight mistal on the part of Brother E, as I say in the higher degree irreverent. The discussion at Anderso referred to, created considerable interest, and doubt eld much good for the cause of refor Our competitor, Mr. Franklin, is considered to ablest exponent of Aydropathic Christianity with the limits of the citate, and we were surprised the weakness he insuliested on the reciting of

NEWARK, OHIO .- J. R. Scott writes ayesif, I can not do without the Jour

health and duil times would have obliged us to have done without our JOURNAL, had you not con-tinued on beyond the time paid for. We hope jor better times, and although we only feel able to pay for the past, we will endeavor not to be so much in arrears agais. Enclosed we send you one dollar and fifty cents.

collar and fifty cents.

REMARKS.—We do appreciate the struggles of life that many families have to pass through during the long New England winters, to keep sen and body together. Hence we keep on sending the Journal, knowing full-well that it is not that class of people who forgit to pay hopest debts when the more favorable eason comes. We, too, in early life struggled hard, with honest frugsal parants, to live upon the Green Mountains of Vermont. There we early learned to hold the debt due for the newspaper as the most secred and the first to be paid when our pockets were replealabed.

MONROE NES.—P. S. Cook writes.—As Brother

due for the newspaper as the most secred and the first to be paid when our pockets were replaniabed.

MONROE, NES.—P. S. Cook writes.—As Brother Hogeboom has see an example, and you published his rrievances, I thought you might have a little systematic properties of the properties of the properties of the properties of the translation of the trouble his rrievances, I thought you might have a little systematic properties of the properties of

The Journal has been a source of great con to me, and I can not do without it.

CEDAR FALLS, IOWA.—Addis Thayer writes.— An orthodox prescher fold me that your paper and the BANNER OF LIGHT, were doing more to pull down old theology than all other papers in

Jesus of Nazareth.

Jesus of Nazareth.

Will C. Elilott writes.—At first—having never read "The True History of Jesus of Nazareth," I felt prejudiced somehow against its claims and teachings; but now, though having orly gianced over a few of its pages, I can not see but what it is in harmony with truth, reason and experience. It is fair to say that it is higher than the heavens above the Christian Scriptures, which can not be reconciled to truth and reason. It scems, more over, that the very charming phase of A. Smyth's mediumably is a real growth of his spiritual gits, the nature of it being rare as it is beautiful, somewhat resembling those conditions of mental growth possessed by Bwdeeborg and only a few others. One reason, however, why I can not avoid settling into the conviction that the book, as well as the medium is quieces bears me testimony thereto, but in addition to my own mediumalist experiences, I have read both old and new revelations of philosophy, to some extent casting light thereon. Let others suppose, as I can not, that this book, "The true historical and biographical points of view, but, as in the beat lifth of good things, after all, there is a most beautiful view of its most exceeding the properties of the phase of the phase of the phase of the phase beauty in the physical, social, religious and apiritu. By teachings of nature and abound throughout every one of its chapters, the grand leason thereof, having bean learned from a tinge of uppellition, but how many whee and holy leasons the book reveals, and if it were a fiction is could not be equalled by another in any way.

I can pass by the tomb of a man with comewhat of a calm indifference; but when I survey the grave of a female, a sigh involuntarily escapes me. With the holy mame of woman I as sociate every soit, tender, and delicate affection. I think of her as the young and bashful virgin, with eyes sparkling, and cheeks crimsoned with each impassioned iseling of the heart; as the kind and affectionate wite, absorbed in the exercise of domestic duties; as the chaste and virtuous matron, tired with the follies of the world, and preparing for the grave into which she must soon descent. Oh! there is sincething in contemplating the character of a woman, that raises the soul far above the vulgar level of society. She is formed to adorn and humanize mankind, to soothe he came and store his prave. Can I look down upon her tomb without emotion? Man has always justice done to his memory—woman never. The pages of history are open to one; but the meet and unobtrustive excellence of the other sleep with her numoticed in the grave. In her may have shouc the genitus of a poet, with the virtues of a saint. She, too, may have passed unheeded a long the startle pathway of her virtues, of a saint. She, too, may have passed unheeded a long the other as I now feel for her.

TO THE PUBLIC

FIRST-CLASS APPLE TREES

,860 two years, 3 to 5 feet, \$20, per 1°0. ,000 one year, 1½ to 3 feet, \$22, per 100. ,000 Histor and Transcendent Orsh, 4 to 6 \$ 3 000 Pears.—Flemish Resetty, 2 to 2 fast, 50 cts. each. 10,000 Cherry.—Barly Richmond, 4 to 5 feet, 50 cm

000 Assorted Byergrosses, 1 to 5 feet, 25 cts. to 21 each. O Arbor Vites, for hedges and screens, 1)4 to 2 feet, \$14

18,000 Arbor Vites, Br brown 19,000 Arbor Vites, Br brown 19,000 Docititle Improved Black Cap Raspberry, 19,100 Docititle Improved Black Cap Raspberry, 19,100 Docities Docities In Section 19,100 Docities In Sec

ISAAC ATWOOD.

Book Lake Vineyard and Nurseries

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"FRESH EGGS AND YELLOW BUTTER."

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Being the practical results of Medern Chemistry by some of the most emissest French, American, German and

This invaluable work should be in the hands of over Groser, Produce Desier, Bairyman, Farmer, manufacture and others who may wish to capage in a profitable but

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As Sure and Reliable Egg Preservatives,

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and destined to take the place of all other methods
for the preservation of eggs is a fresh and natural
condition—without tarnish, or appearance of age
to the shells, and when offered for sale can not be
distinguished by appearance or quality from the

ERESH LAID EGG.

c.—How to propare Eurosene Barrels by a new and chasp method, that renders them perfectly event, and mitable for the preservation of eggs, and for other

mitable for the preservative way.

purposes.

O.—Bow to reader sour and reacid Butter sweet; and how to give white and streaked butter a uniform and natural color; and the best methods of mixing and repacking butter for market.

O.—Hipportment is pickees making.

O.—Hipportment is pickees making.

O.—Hipportment is pickees making.

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mean.

O.—How to arrest formentation in cider, and keep it reveit.

O.—How to make No. I Vinegar at Tomas per gallon in 48 hours without sold—wholesome and pure, and warranted good for picking narrosss.

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d by the WESTERN NEWS COMPANY,—Whole select, 121 and 129, bloago, Ill., to whom all communications should Published by the warmie Booksellers, State State St., Chicago, Ill., be addressed. No. 7, Vol. 20.—1f.



Ramsdell and His Oats!!

The above cut is engraved from a true photo-raph of Mr. Ramsdell standing between two heaves of his justly celebrated Norway Oats. Some conception of the astonishing growth of

hese oats can be gathered from this cut

Some conception of the astonishing growth of these coate can be gathered from this cut. In former articles published last moath, we gave the history of this specie of oats so far as known. It will be remembered that Mr. Smith found a single kernel divested of its hull, among some Norway peas which he received from the seed department of the Patent Office at Washington, D. C. He gave that kernel to his neighbor, Mr. Ramsdell, a young farmer in Vermont, who placed it in the ground, watched its growth—for it was a new variety, and carefully protected it until it was fipe, when he sowed the seed, from which many thousands of bushels were grown in the different states, during the past year—neariy all of which, Mr. Ramsdell has purchased at escormous prices, and is now retaillife to whoever may desire to purchase the same, at the rate of 37.50 per bushel, and-sends them to all patts of the country.

The farmer who does not supply himself with at least one, bushel of these costs for seed this spring, will find himself behind the times.

We are advised by the best of authority, that the best time to sow these costs is when the ground is warm and meliow, say in this latitude, from the first to the teicht of May; so it will be seen that there is plenity of time to send and get them in time to saw them.

The only danger that is to be apprehended is, that if not sent for immediately, the supply will be exhausted, before the orders reach Mr. Ramsdell. Els address is D. W. Ramsdell & Co., 171 Lake street, Chicago, Ill.

LITTLE

GRACE C. TREADWELL

GRACE C. TREADWELL.

(1) I RECEIVED YOUR LETTER DESTRIES TO KE
the particulars about my sloce. Her same is de
C. Treadwell, and she is four years of age. One side of
the owner recoilents of, a long sitems, as that it closed one
contray; and she had an injury nucler the other of
Whenever the could open the lids, there was seen a the
white film over both eyes, as though the white of the owas stread acress them. For two days the could not
anything. We commended giving her the Positive Powel
as seen as we knew it. When she had taken one half o
the could nig as wall as even. The had been irrorbied to
the film over them she was born, and fined strong
Parvell. Since she has taken the Positive Powel
parvell, Since she has taken the Positive Powders the
boon very well most of the time, as healthy as the
constaints. I myself most one how of the powders
causine, and I have not been as well as I now an,
four or fire years."

TH WANTED EVERYWHERE FOR THE POSITIVE AND REGATIVE POWDERS.

THE STOMACH

OSTRICH.

The stomach of an ostrick will digest giase, State, Ironcobble stones, and aimost anything that may be per lane;
it. It is east possible, or destrible, for man to acquire such
a wonderful ptomach. The neares human approximation
to each vigorous digestion is to jet found in those persons
who have used Spence's Boutist VePowlers. Dypoposites of
ion, twenty, and even thirry year's standing, find that the
Pottit's Powders curs their Dypoposites of that they can as
and digest anything and everything that anybody wise can

AGENTS WANTED EVERYWHERE FOR THE

ENOUGH FOR THIS TIME

FOR THISTIME.

14 Drobably you enumers my letter to you of Jens 1st passing the condition I was in at that time, and sating your articles. I was troubled with Relargement of the Liver, Overflow of Gall, Catarris, Bronchitia, Secretias, and in fact, shoun as complicated a condition of diseases as you will ever find in the human system, and was mable to do may work. After taking the bease of the Putilities Powders and one half a box of the Regaldent, I am able to do a good mart day's work at saving and splitting wood. I might also speak of the case of any wife, who has used the Powders with equal quocess; but I think I have said enough for this time. H. T. Leonard, Tounion, Manual Spence.

GENTS WANTED EVERYWHERE POR TE POSITIVE AND REGATIVE POWDERS.

THREE DOCTORS

THREE LAND

A W I Z Z A R D.

After trying three M. D.V., and one bottle of Winner M. D.V. and D.V. an

ENTS WANTED EVERYWHERE POR THE POSITIVE AND NEGATIVE POWDERS

WHO TO ASK

WHATTOASK.

A SK Mrs. E. Smith, of Grossville, Pa.—sak Mrs. L.

A SK Mrs. E. Smith, of Grossville, Pa.—sak Mrs. L.

A Sk Mrs. E. Smith, of Grossville, Pa.—sak Mrs. L.

A Sk Mrs. E. Smith, of Grossville, Pa.—sak Mrs. L.

Worden, of Oshkosh, Wis.—sak the thousands witried them, if Mrs. Spence's Positive Fowders do not a Dyroposia, and leave not a trace of it behind.

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A WONDER IN LONDON.

"I HAVE witnessed lately a very wooderful raligis from the administration of your Spence's Positive Powders, "which I could never be added to the page of the page C. H. Hodgson, 10 Salisbury street, Strand, L. To Professor Spence.

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND REGATIVE POWDERS.

THE GREAT SPIRITUAL REMEDY MRS. SPENCE'S

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don in Engineered Lecture.

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